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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XXVI.*

"IN A VISION OF THE NIGHT."

MR. EDITOR—After finishing the last article, I sat musing a while on the prospect that opened before me in the moral hemisphere. I compared the present condition of the world, to that exalted one which the holy seers foretold in prophetic vision, and I thought that some traces of the future glory were already visible. Here and there, I said, a bright spot is now to be seen. These, as yet, are but little Goshens in the land of Egypt. Their light shall extend itself, till all the gloomy clouds shall be dissipated. It shall increase, till the prince of darkness is cast out and bound; till the light and life and glory of the gospel shall gladden every valley, and blaze on every mountain, in the earth. It shall increase, till the inhabitants of the rocks shall sing; till the little hills shall shout for joy; till the islands of the seas shall catch the distant sounds, and send them back in echoes upon the wings of the wind. Then the glory of the Lord shall be revealed in the earth—the Lord God omnipotent himself shall reign. What joy and gladness shall prevail! What pure and elevated affections! What constant zeal and activity! Then worship and obedience shall meet together. System and practice shall embrace each other. Feeling and effort shall no longer be separated, or made to occupy each other's stations in the wide field of enterprise. The one, though it should rise "to the third heavens," in the contemplation of spiritual objects, would excite no suspicion. The other, separated from every contamination of legality, might extend *ad-infinitum*, without the charge of ostentation. Then, too, the thousand engines of moral power shall be seen to act and react upon each other, with accumulative influence. Subordinate teachers, with a glowing ardour, shall no longer complain of the cold seclusion of the ministry. The watchmen and overseers of God's heritage shall not be dim-sighted. They shall drink deep into the spirit of the times. The pulpit shall no longer abound in tedious monotony or stately declamation. The word of God shall flow from the speaker's lips, gentle as the dews of heaven, or terrible as the blast of the desert. Then the arts and sciences shall be consecrated. Knowledge shall increase. The press shall send forth her millions of useful productions through the earth. False philosophy shall be dethroned. The faith once delivered to the saints shall be liberated from her thousand bands of prejudice. Love, and joy, and harmony, shall prevail without interruption. The strife of nations shall cease; neither shall the nations learn war any more. One faith, one Lord, one common bond of holy sympathy, shall unite the hearts of the children of men.

Ah, said I, why cannot the world at once bring forward the glorious work? Why do not Christians shake themselves from the dust of earth—arise and shine in the light that is coming? Why are the ministry of reconciliation so tardy and slothful; still more intent upon the traditions of elders, than upon the rising beams of the sun of righteousness? Truly, the march of mind and of effort is slow. Some turn their faces and walk backward from the dawning light, as if it were only an optical illusion. Some stand amazed as at a meteor's glare. Others seem terrified with apprehensions of a conflagration; and others act as if they saw the coruscations of a burning volcano. A few only seem to keep pace with the spirit of the times; and the progress of these is continually impeded, by foes from without, and enemies from within; but they shall finally prevail. The work shall move onward to its full and glorious consummation.

Thus meditating by the quiet fireside, late in the evening, Mr. Editor—I can hardly tell how it happened—I seldom dream; but in the present instance I seem to have done so, as a kind of imaginative continuation of the subject. While thus sitting in my easy chair, all at once I found myself in the land of Egypt, where, save a multitude of scattered glimmering lights, all was darkness, thick darkness, that might be felt. Yet, as if by some strange miracle, I seemed to perceive every object for a whole hemisphere around me, as distinctly as I can now see the goose-quill which has scribbled so much for the edification of your readers. The lights presented great variety and inconstancy in their appearance; yet I could plainly see, that in the whole hemisphere they were gradually gaining upon the darkness, which was destined in due time to pass away. The lights were furnished with tenders, and surrounded with the children of light, mingled with spirits pure, invisible to mortal eyes, with the prince of light for their leader. The darkness was peopled with the children of darkness, accompanied by fiends, ghosts, goblins and monsters invisible, with the prince of darkness for their chieftain. The two principalities were at war. The object of the one was to cherish and multiply the lights; that of the other was to decrease or extinguish them.

In some parts of the hemisphere, I remarked that the lights were peculiarly dim and diffusive; and here I observed something like the cessation of hostilities. The children of the two parties appeared to be to a great measure identified: All seemed chiefly solicitous about the external appearance of their raiment; and amid such dimness, a character for decency and cleanliness was easily maintained. The parties walked on together, participating in each other's pastimes and amusements, as if all animosities had finally ceased. The prince of darkness viewed these movements with complacency, and gave his legion charge to watch them in silence. The prince of light withdrew at a distance with his shining ones, as if grieved at the confederacy, and offended at the defilement. On a closer examination, I found that the dim illumination was produced by a few sticks of dead wood, which possessed a sort of self-kindled *phosphorescence;* and that the tender had nothing to do but turn them over periodically, and guard them against the occasional stealth of an individual who had some deep, indelible stain attached to his garment.

Another class of lights presented a more variable appearance. On some occasions, they would blaze furiously for a brief period, penetrating the darkness in all directions. On other occasions, they would fade away to about the dimness of starlight; continue thus for a great length of time, becoming almost extinct just before they were again to blaze. Both parties of the children had here learned how to manage. In the dimness they conducted precisely like the *phosphoreans;* in the blaze, they separated as by instinct; yet there was not much warfare, because both parties calculated on a speedy pacification. I found that the fuel of these lights or fires consisted chiefly of unseasoned timber. The tenders showed their constant preference for dimness; but being negligent about their fuel, they were sometimes compelled to re-kindle with materials which were highly combustible.

A third class of lights presented less dimness and inconstancy than those of the *greenwoodites*. They were never very bright or very dim. There was here no open rupture between the two parties. They possessed in common some traits of resemblance, and some of dissimilarity. Each had some preference to its own territory; but most of the individuals would meet and greet each other on the *borders* of separation; and when they occasionally transcended these borders, all discriminations of character seemed to be lost. The tenders were industrious men. Their fuel was excellent in kind; but they kept the sticks at too great distance from each other; and when any two burning portions came together, the tender's iron poker was sure to separate them.

A fourth class were more brilliant than those of the *borderers;* but they would occasionally fade away like the dying embers of a neglected fireside. The parties here were generally suspicious of each other; but there was seldom any sharp contest between them; and they would cordially shake hands over the dying embers. Here the fuel was the same as that of the borderers. It was well laid, and would have been found to blaze with great freedom, had not each of the tenders been furnished at the same time with a kindler for one hand, and a damper for the other; so that they could *regulate* the quantity of light according to their ideas of propriety.

A fifth class of lights presented more varieties of appearance than could well be imagined or described. Each would occasionally separate into subdivisions, which produced a corresponding state of things; but at other times there would be union and permanency, attended with brilliant illuminations. Here the children of the two principalities had no real fellowship with each other. The motto of the one party was "divide and conqner;" that of the other was "be united and prevail." Their lights I found were sustained with *lamps* held in the hands of children. The oil would always burn brightest when the lamps were nearest each other; but in proportion as they filed off and scattered into subdivisions, they dwindled to insignificance. The tenders had a threefold office—that of keeping the lamps from scattering—keeping them well trimmed, and watching and foiling the devices of the adversaries.

There was still a sixth class of lights, which were more brilliant and steady than any which I have yet described. Here there was open enmity between the children of the principalities; but the children of light were almost constantly prevailing and increasing in numbers. I saw also that the latter had separate lights in one hand, which resembled those of the lampites; while with the other hand they were constantly giving motion to some species of enginery, the action of which sent forth continual streams of light, produced by friction. The tenders were often in great perplexity. Some of them, having weak eyes, turned their backs to the machinery, and would often be frightened as the light streamed around them. Others so managed as to exert a counteracting tendency among the engines, which made them move heavily and give forth but little light. Only here and there an individual was found to give proper attention both to the *machines* and the lamps. These were practical men, who managed with ease and propriety. The rest were chiefly speculatists, who gave some general and confused directions about lighting and trimming the lamps.

Besides the stated tenders of the lights, there were others, who, under the more special influence of the shining ones, went from place to place, as occasional auxiliaries or directors. Some of them had rods, similar to that one of old, which wrought such "wonders in the land of Ham." Others had engines, such as were used generally by the machinites. The powers of darkness also had rods and engines fitted for the purposes of defence and opposition. Both parties were continually at work. The object of the one was to bring the children of darkness so far under the influence of light, as to produce an entire transformation; the object of the other was either to extinguish the lights, to diminish them, to produce explosions, or any thing else that could effect the purposes of mischief. When any of the children of darkness came so fully up to the light, as to produce a transparency, which showed their inward pollution, they either changed their natures and occupations, or started back with horror, and ran into the thickest obscurity. The children of light were sometimes driven away into darkness, and left in the midst of their enemies.

But while I was meditating on the import of these things, I saw an uplifted rod, by one of the shining auxiliaries; when the clouds gathered and gave aspect of a shower. The phosphoreans and green-woodites built shelters to protect their lights, and the children of darkness were so kind as to assist them. The borderers laid their fuel more compactly than usual; and the rest of the classes made corresponding preparation. When the shower came it proved to be oil. The sheltered lights were unaffected; the fires of the borderers gave a few bright flashes; but the lively play of the pokers counteracted the influence of the oil. The dampers, too, kept down the lights of the regulators. The children of the lampites, who had been previously scattered into subdivisions, came nearer together, and raised light enough for a few instances of transformation. But the lamps of the machinites glowed with new lustre, their engines turned with greater facility, and raised such a blaze, as produced a multitude of transformations, and routed the whole regions of darkness. The influence of this blaze was felt by kindred classes; and engines soon began to play in the vicinity of other lights, so as to cause too much illumination for weak eyes, dampers and pokers; and the powers of darkness had again been routed, had not some one lifted his rod and brought down a shower of rain. When this came, the sheltered lights were still stationary; the pokers and dampers had a respite; the lampites scattered, and the machinites alone kept up the steady process of illumination.

But now the engines of the auxiliaries posted themselves among all the different classes of lights. The phosphoreans felt no influence; the green-woodites experienced a slight kindling; the pokers and dampers began gently to move, and the lamps were seen to cluster. The engines of darkness soon interfered, just so far as to produce a degree of dimness, which generally served their purpose as well as extinction.

A second rod of the shining ones was uplified; and a shower of lucid coruscations, similar in appearance to the northern lights, began to arise. The shelter of the phosphoreans took fire, burnt up the dry sticks, and eventually produced a total extinction. The green-woodites had previously become almost extinct; and this shower answered the same purpose that their flashy kindlers would have done. The pokers and dampers played manfully; the lampites took the alarm and scattered; and the machinites once more were the principal gainers. Had the weak-eyed tenders done their duty, another conquest of a decisive character would have ensued. But soon a rod of darkness was raised, and a gust of wind passed over the lights, scattering the burning coruscations in all directions. Some of the tenders apprehended a sudden conflagration; but the water of the previous shower prevented. A general dimness ensued, which the engines slowly counteracted—when a second rod of darkness raised such a shower of dust, as produced an entire extinction of the green-wood lights; but before they quite expired, some particles which were extremely combustible produced such a sudden and powerful explosion, that I awoke, raked up my own fire, and retired to rest for the night, marvelling at the management of the tenders, and no longer wondering at the slow progress of the gospel light in a world of gross darkness.

Your's, &c. ELIHU.

For the Western Recorder.

UNIVERSALISM, *No. II.*

MR. EDITOR—I stated that Universalists generally believe that every sinner receives all punishment which he deserves, and that the punishment is always intended for the good of the punished. Kneeland, in his lectures, observes, "that the sinner receives all his wages—yea, *all his demerits;*" and "it is impossible, in the very nature of things, for God to *save* a sinner from the *consequences* of sin, when once committed." Yet he remarks, that "punishment is designed for the *good* of the punished—is a mere *chastisement*, or it is *abuse*. Our heavenly Father will *never* punish any but for their *good*." Ballou, in his sermons, says "that the law *never* suffers any deviation from it to pass *unpunished;* but administers *all* the *trouble in every degree* in which it is deviated from." Yet he observes, that "God is *always* acting up to his wisdom for *our benefit*." These writers are considered the greatest champions in the cause of universalism in this country. From these quotations, we discover it to be a constituent part of universalism, that all the punishment which the sinner deserves is "designed for his good." I am aware there are some who believe that all punishment is not for the good of the punished; but *partly* for their good, and *partly* designed to support the honour of the divine law and government. This sentiment will receive particular notice in some subsequent essay. I contend that the punishment deserved by the sinner, and which is the curse or penalty of God's law, is not inflicted with any view whatever to the sinner's good; but merely with the design of supporting and vindicating the divine law and government, and securing the rights of the innocent. Chastisement or correction, which is always for the good of the sinner, is an exercise of grace and mercy, to which the sinner has no right or claim; which belongs to the gospel, and not to the law, as universalists suppose. If chastisement be the desert of the sinner, it cannot be called an exercise of mercy; because *mercy* or *grace* consists in the treating of an individual *more favourably* than he *deserves;* while justice requires that every one be treated according to his deserts, his merits or demerits. Now chastisement is called in the bible a *blessing*. Why called a blessing? Because designed for the sinner's good. What good? His greatest good—salvation. And this *blessing*, which terminates in the salvation of the sinner, is his due—his just desert. Therefore, the just desert of sin is a blessing—a great good—even salvation.

Mr. Editor, is it not evident that chastisement is either an exercise of mercy and grace, to which the sinner has no right; or an exercise of justice, to which he has a legal rightful claim? If the first be true, God can withhold chastisement, without doing the sinner any injustice. If the latter be correct, then salvation is the sinner's due. It is not of grace; it is not God's gift. Here we discover why Universalists say, "None are saved from the punishment which they deserve;" as that being for their good, it would be absurd to say that any may or can or will be saved from that which is for their good. None are saved from the punishment which they deserve. From what then are they saved? Mr. Ballou answers, "from sin only." But are they saved by grace? The bible says they are. They either are saved by grace, or they are not saved by it. If not saved by grace, salvation is their right. But if saved by grace, God can justly refuse to save them. Hence if God does what he can do justly, i. e. refuse to save the sinner from his sins, the sinner may ever remain in them, and of course be miserable eternally.

Your's, &c. PHILO BIBLIOS.

From the Missionary Herald.

PALESTINE MISSION.

OBITUARY OF MRS. TEMPLE.

A notice of Mrs. Temple's death has been given before. Since her decease, which occurred on the 15th of January, Mr. T. has been called on to bury his two youngest children. Under his repeated bereavements, he may be allowed to give utterance to some of the mournful feelings of his heart, and thus secure the consolations afforded by the sympathies and prayers of his brethren. From a letter to the Assistant Secretary, dated May 20th, the following passages are extracted:—

"Within the last four months, I have heard the voice of the Lord, and felt the blow of his hand in another manner, than I had ever before heard the one, or felt the other. He has spoken to my heart; he has laid his hand heavily upon me. Death has swept away, one after another, one half of my family; and now, instead of seeing the cheerful countenance of my beloved companion, and having my children about me, I find myself in a house made desolate, and surrounded by walls whose very silence tells me, in the most affecting manner, that the best friend I ever had is gone to sleep till the heavens shall be no more. You can easily believe me if I tell you, that I am sometimes sad. I am happy to say, however, that I am never disconsolate. You knew a little of my companion, and can therefore form some faint idea of what I and my two surviving little boys have lost.

"But I would not dwell on this loss. I would rather think and speak of the infinite gain to her of being permitted so early to depart and be with Christ; which is so much better than to remain on earth. Her departure has made me feel more deeply than ever before, that this world and all that belongs to it is vanity. The glory of the earth has in some good measure faded from my sight. I wish I could say also with truth, that the cloud which once hid the glories of heaven from my view, has retired, and left me to enjoy an open vision of that world, which keeps its gates open day and night, to receive the redeemed as fast as death dismisses them from among us here below."

Mrs. Temple is well described by Mr. Jowett, in the following language: "She was a woman," he says, "whose adorning, it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The brief account of the last days of Mrs. Temple, which follows, is derived from the journal of her husband, transmitted for the perusal of her friends.

Her disease, which was the consumption, did not assume a very threatening aspect until the 1st of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of scripture, in which our Lord promised to manifest himself to his disciples as he does not to the world. This request she made, because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation; but the reading of that promise afforded considerable relief. On the 3d of January, she wept abundantly, while speaking of the supposed hardness and insensibility of her heart.—The next day she said, that her strongest evidences of piety consisted in the love she had felt, for many years past, towards the children of God.

Jan. 7.—She told me, (says Mr. T.) that during the last night, she had been favoured with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the blessed of his Father, and invite them into his kingdom, because they had shewn their love to him in their kindness and attention to his disciples who were suffering on earth.

9.—About one in the morning, she sent for me. I found her greatly distressed, both in body and mind. Appropriate medicines soon relieved the former; but she said "all is dark." I offered many short petitions, which she repeated. After some time passed in this manner, I told her that God was particularly glorified, when we trusted in him without knowing what would become of us. Abraham trusted in God, when he was going into an unknown country, and Job said he would trust in God though he should slay him. I then repeated a great number of promises, both from the Old and the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her.

10.—I read to her the declaration of our Lord, John iii, 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life." She seemed to embrace this declaration with a most affectionate interest. In the afternoon she said, "I have been meditating on that hymn, which begins thus—

"My soul, come meditate the day,
And think how near it stands," &c.

She then desired me to read the whole hymn, which I did, while she listened with the most solemn attention.

12.—In the afternoon, I told her I had just heard that six Jews at Constantinople had become hopefully pious, and that three of them had been baptised in the name of our Lord Jesus Christ, and that a great work seemed to be begun among them there. I then asked her, if she did not rejoice at hearing such an agreeable report. After a few moments, she said, "I do rejoice—I rejoice that the kingdom of the Lord is building up." I then asked her whether she was willing to die. She said—"Yes; but oh, for one kind assuring word." She then desired me to repeat the words—

"Oh, if my Lord would come and meet,
My soul would stretch her wings in haste," &c.

and then, apparently cheered by a view of him by faith, she said, "I can rejoice in him: May I not forget myself, and rejoice in him?"

In the evening she seemed refreshed, when informed that Mr. Jowett and Mr. Kneeling had come to unite with me in praying for her. She desired me to express her christian love to them; but she said she was too weak to see them.

13.—About noon she said to me, "I wish to tell you what an interest I feel in Mr. Kneeling's chapel, as a place where God manifests his presence, and where I trust many precious souls are to be born again." She had been reminded of this chapel, by the mention of some persons who attended there. When it was said to her that one with whom she was acquainted had neglected the public ordinances of religion, "Tell her," said Mrs. T. "that she is preparing bitterness for her cup by living in this manner."

On the 14th, the day before her decease, the Lord's supper was administered to her, in compliance with her request. Having mentioned this fact, Mr. T. adds:—

"I spent the whole of this day with her in prayer, in reciting the great and precious promises of the gospel, and in such conversation as seemed to me best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, his abhorrence of sin, his love of holiness, his love of sinners, and the mediation of Christ at the right hand of the Father, where he ever lives to make intercession for us, she said, with emphasis and animation, "Speak to me concerning *God* as long as I live."

15.—Early in the morning, she expressed a desire to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good shepherd, who says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall not perish, neither shall any man pluck them out of my

hands. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand." This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep, and thought of Christ as the good shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her heart.

Mr. Jowett kindly repeated his visit in the course of the day.

About nine in the evening, (continues Mr. Temple), the tokens of approaching dissolution became manifest. After a little time I said to her, "My dear, I think you are dying." She replied, "I know it." I said, "Shall I pray with you once more?" She said, "Yes." It was now near ten o'clock. I knelt, and in the prayer, quoted the triumphant language of Paul to the Corinthians, "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;" and then added a petition that she might be enabled to use this triumphant language, now she was passing through the valley of the shadow of death. I had no sooner uttered this petition, than she said, with difficulty, but distinctly—"*I thank him, he does give me the victory.*" I then gave, as I trust, hearty thanks to God for this great mercy.

From this time, until all evidence of consciousness and of life ceased, which was not long after 11 o'clock, her mind was preserved in a state of great tranquility, which rested manifestly on faith in her Lord and Saviour.

From the Christian Mirror.

FOREIGN MISSIONS.

The transaction connected with the late meeting of the American Board at New-York must diffuse the most animating joy through the bosoms of Christ's friends. That state is pre-eminently distinguished for the enterprise of her citizens; and the grandeur of their works of internal improvement is celebrated in the old world as having no parallel, except the far famed wall of China. They have embarked, with the same enlarged views and carelessness of expenditure, in the sacred cause of missions. The grandeur of their moral efforts begins to correspond with that of their secular enterprises. When and where has $108,000 been counted as the result of one evening's subscription to a charitable object, at a single meeting, before the late instance at New-York? We invite our "Reformers" and "Plain Truths," and all who join with them in their scurrillous abuse of missions and missionary agents, to look at this and receive instruction. They may call missionary agents "rascally beggars" and "swindlers," and the missionary system a "fraudulent scheme of priests to spunge the people, and obtain power;" but the more they rage and oppose, the more will the cause flourish. It is moved and sustained by an omnipotent Hand, and they will never be able to arrest its progress, till they can say to the proud waves—"Hitherto shalt thou come, but no farther!" To Zion God says—"Thy sons shall come from far, and thy daughters shall be nursed at thy side. *The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet.*"

Religious Intelligence.

FEMALE EDUCATION IN INDIA.

The number of native female schools, under the direction of the baptist missionaries at Calcutta and its immediate vicinity, is now comprising an aggregate of nearly 300 pupils. Two of them are termed the *Philadelphia* and *New-York* schools; so called, because the expenses necessary for their establishment were furnished by individuals residing in these cities.

The *Philadelphia* school, situated a little beyond Doorgapoore, was commenced in July last, and contains thirty pupils, all of whom are making pleasing progress.

The *New-York* school, situated at Coriya, is under the care of an attentive master, and contains seventeen children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only ten months ago; yet four pupils have learned the whole of Pearson's Spelling-Book, and most of Mother and Daughter, and others are advanced in proportion.

On account of the difficulty of retaining the girls in the schools for the length of time desired, as well as to screen them from the idolatrous practices and vicious habits of their parents, the missionaries have purchased a site for a native female asylum, designed for the support, education and clothing, of native christian and heathen girls. It is to be placed under the care of a native christian woman, whose conduct is very consistent with her profession. Any person in Europe, America or India, who may pay $24 annually for the support of a child in the institution, is entitled to give to such a child whatever name he may direct.

REFORMATION AMONG THE IRISH CATHOLICS.

The following details respecting this reformation in the county of "Cavan," were derived originally from the *London* Eclectic Review:—

"A new scene was now about to open. There was a schoolmaster in the county of Cavan, who kept school under one of the societies. This man had long sustained a severe persecution from his parish priest. He was a Roman Catholic; but being a man of much firmness of mind, he continued to keep his school open, and to attend public worship at his chapel at the same time.—The anger of the priest increased into violence, when he discovered that the firmness of the schoolmaster was not to be overcome. When his displeasure was at its height, it happened, that, during divine service on a Sunday, he perceived the object of his indignation in the crowd. Addressing the schoolmaster in a loud voice, he called upon him to come forward, and to promise, in the face of the congregation, to give up the school, which he had so long contumaciously continued. The schoolmaster answered in respectful, but absolute language, that the school was useful to the public and to himself; that no fair objection could be made against it; and that it was his intention to continue the school. It is reported that the priest lost his temper at this reply; that he threatened, as a proof of his own power, and as a punishment of the schoolmaster's wickedness, to change him into *a goat*, in presence of the whole congregation; that finally subduing his indignation, he limited his vengeance to a threat of turning the man out of the chapel. This threat, the schoolmaster said, there would be no occasion to execute. He would, he said, quit the chapel without force, and would never again enter it. The latter declaration produced a deep effect, both upon the priest and the congregation. The former perceived he had pushed matters too far; the latter were struck as if by some sudden and extraordinary occurrence. The bold and open declaration to quit the church, was an *event*—such a one as probably had not occurred in Ireland for ages. The temperate and firm language in which it was made, contrasted favourably with the boasting and violence of the priest; and when the schoolmaster quietly quitted the chapel, the people had a fertile subject for musing and meditation."

THE UPPER WABASH COUNTRY.

A letter from Crawfordsville, Indiana, published in the Western Luminary, furnished the following account of that section of the state:—

"But a very few years since this country was a howling wilderness. Now it is settling with a rapidity perhaps unparalleled in the history of the west, and perhaps few sections of country equal it in point of fertility of soil. Many adventurers in this new region there no doubt are, who have their hearts set upon this present world as their chief good, and receive the bounties of God's providence without thanking him for it, yet we trust many in this wilderness have been made to rejoice in the God of their salvation, and are waiting, longing and praying for the privileges of God's house.

"There may be found in this region of country professors of religion of almost every name and order known in the west. Most of them have their leaders and instructors with them, many of whom zealously engage in propagating the opinions and sentiments which they have adopted. But, I would seriously ask you, and through you your brethren in the ministry, where has been the zeal or anxiety manifested to propagate the religion of the Lord Jesus, by presbyterian ministers in this region of country?

"Fourteen counties, with a population of forty or fifty thousand inhabitants, have not, as far as I know or believe, a presbyterian minister settled, or a missionary of that order residing or labouring within their bounds! There are many scattered Presbyterians within the bounds named, and should the ministers of our order come and settle down in this country, it would be a means of collecting them, and others around them. There are five or six organised churches within the bounds, some of them respectable as to numbers. Some of them have made considerable exertions to obtain the stated means of grace amongst them, but hitherto have been disappointed."

The Rev. Mr. Johnson, to whom this letter was addressed, has concluded to remove to that desolate region from Ohio. He says the nearest preachers to him, when there, will be 50 and 70 miles; but that two more might be settled immediately, not far from him.—*Rec. & Tel.*

SYNOD OF NORTH-CAROLINA.

Extract of a letter, dated Salisbury, N. C. Oct. 8th, 1827, to the editor of the Visitor and Telegraph.

"This Synod has *fifty-seven* ministers of the gospel, *thirty-five* of whom were present at the late meeting. Since my arrival here, many facts of an encouraging nature have been made known to me, relating to the history of the presbyterian church in this state. Within a few years the number of its ministers has been doubled. The efforts of this missionary society have been crowned with signal success. By the labours of its missionaries, many souls have been converted; desolate waste places have been built up; several new churches have been organised and are now blessed with the labours of faithful pastors; hundreds of children and youth have been collected in Sabbath schools, and much good seed has been sown which will ere long spring up and bear fruit unto everlasting life. The success which has attended the labours of this society, calls for devout gratitude to the Almighty, and far more vigourous and persevering exertions to accomplish the great end in view."

The Missionary Spirit in Ireland.—The London Society have recently employed the Rev. Wm. Ellis, from the Sandwich islands, and the Rev. John Edward, lately returned from India, on a missionary tour to Ireland, to awaken interest in behalf of missions. Their success has been very encouraging. They were favoured with the co-operation not only of Presbyterians and Independents, but of many clergymen and laymen connected with the established church. The details which they gave of the success of missionary efforts in the Pacific isles and India, their former fields of labour, were received with great interest. As the immediate result of their visit to Ireland, the society will realise upwards of £700—a bountiful contribution, considering the poverty of the people.

Conference of Evangelical Churches in Boston and vicinity.—The third semi-annual meeting of this Conference took place a few days since. A communication in the Recorder and Telegraph, gives a general representation of a favourable nature respecting the progress and the active fruits of vital piety, without particular details of exisiting revivals. The following is an extract:—

"A vote was also passed, recommending the speedy adoption of special measures in the several churches, to produce, by the divine blessing, greater interest and activity in promoting a revival of religion. It ought to be remembered that the prayer of faith is the prayer of action.

"Delegates from the Norfolk Conference were present, giving an encouraging account of the state of religion among their churches, adverting especially to the beneficial results of the last meeting of that Conference.

"A delegation was sent by the Old Colony Conference, but was providentially prevented from arriving in season to make report. We understand, however, that since their last meeting, the prospects of their churches are more encouraging.

"We trust that a new spirit will soon pervade all the churches of the state—even the spirit of power, and of love, and of a sound mind; and that we may at length more than realise our highest hopes. But if God is to give his churches victory and rest, they need great humility, or they cannot bear it. The spirit of the 8th and 9th chapters of Deuteronomy ought to be deeply inwrought into every Christian's mind; for this land, we trust, is to become a land of rest for the church of God. In these chapters, and in other parts of this book, and in the Psalms which relate to the early history of the Jewish church, especially the 78th, the 81st, the 105th, 106th, the 107th and 118th, Christians will see, as in a glass, what God loves in his people, and what he abhors. They will learn, on the one hand, to commemorate all the mighty works of God, as an inducement to abound in gratitude, humility, faith and labours of love. They will learn to enlarge their desires and to avoid tempting God, and limiting the Holy One of Israel by unbelief, and fear and forgetfulness of his mighty deeds of old. They will also see that God utterly abhors pride and vain glory, worldliness and lukewarmness. They who love their money, and their ease, and the world, and would yet be deemed good soldiers of the God of Israel, are a people that provoke him to anger continually to his face. They are a smoke in his nose—a fire that burneth all the day. Let all such read the story of Achan, and ponder the import of the curse of God on Morez. And let us all remember that these things were written for our admonition, and take heed."

Presbytery of Winchester, Va. met at Woodstock, Oct. 16th. Sermon by Rev. James Black. In imitation of the General Assembly at their session last May, the Presbytery devoted half a day to united prayer, praise and exhortation. It now consists of *twelve members;* and has under its care *six* licentiates, *two* candidates, and *two* alumni. The cheering news was not heard from any of the churches, that religion was in a flourishing state.

Prospect of the Bible Cause.—The prosperity attending every effort in the present day to extend the kingdom of our Lord Jesus Christ, is cause of unbounded gratitude to God. It seems only necessary to devise the plan, and the accomplishment is certain. In no instance has this animating truth been more fully realised, than in the prosperity attending the resolutions of the Philadelphia Bible Society, to supply every destitute family in the state with a copy of the bible. More than half the counties in the state have already determined to supply their own deficiencies, and there is reason to believe that many of the remaining counties will follow the example. But the Society are pledged to supply the funds, and copious must be the means flowing from the sources of benevolence, to enable them to discharge their pledge. *Philadelphian.*

Bible Cause advancing.—The counties in this state, which we have mentioned as having resolved to supply all their destitute families with the bible, are Monroe, St. Lawrence, Ontario, (which are already supplied), Onondaga, Rensselaer, Orange, Westchester, Jefferson, Columbia, Kings, Queens, and Suffolk. 12. If any of our readers know of other counties, they will oblige us by giving information.—*N. Y. Obs.*

The Subscriptions at New-York.—The Missionary Herald says of the meeting where $20,000 a year for five years was subscribed, that it was believed it would form an *era in the progress of evangelical efforts.* It was the opinion of not a few who were present, that the effect of this meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and in those various ways, may exert an influence greater than can now be foreseen.

American Bible Society.—The issues from the depository, for the half year commencing May 1st, amounted to 52,980 copies of bibles and testaments, being an increase of more than 20,000 above the issues of the same months in 1826. Receipts during the same period, last year, $24,695; this year, $37,402. Increase $12,707.—*Obs.*

Iredell Co. N. C. has resolved to supply as soon as possible, every destitute family, within its limits, with the bible. Making the total population in the U. States concerning which a similar resolution has been passed, 2,042,788.

The *Harrisburg Bible Society* and *Association* have resolved to co-operate with the Philadelphia Bible Society in its great undertaking, by supplying with the bible the destitute in Dauphin county. A very full and interesting meeting was held in Harrisburg, October 31, his Excellency Gov. Shultz in the chair, for the promotion of the object.

The Cumberland Co. Bible Society (Pa.) at their meeting in Carlisle, on the 5th ult. pledged themselves by the blessing of God to give the bible to every destitute family in that county and the county of Perry, within two years.

"*Marriage Question.*—The Presbytery of New-York has unanimously decided to erase the section of the confession of faith, forbidding a man to marry his deceased wife's sister. The Presbytery of New-Brunswick has come to the same decision, 12 to 15. The Presbyteries of Ohio, Redstone, Winchester, and Philadelphia, have voted to retain the section."

The above paragraph is now going the rounds of the papers, as a matter of news. It may save printer's ink, if we state that these facts were originally published on the 5th of May last—more than six months ago; and that on the 30th of May, the sense of 68 Presbyteries on the subject was communicated to the General Assembly, 50 of which were found to be against the erasure, and 18 in favour. About the 10th of June, the same question came up before the General Synod of the Reformed Dutch Church, and was decided in the same manner, by a vote of 41 to 5.

Sabbath School Missionaries or Agents.—The American Union has now thirteen or more of these agents employed in forming societies and schools, establishing depositories, &c. This plan was first adopted in the United States, and has been lately adopted in Europe, by the S. S. Society for Ireland, and by that in London.

Sabbath Schools in Vermont.—The Vermont Sabbath School Union has 70 auxiliaries, 204 schools, 1228 superintendants and teachers, and 8061 scholars, connected with it. There are also in the state, 163 towns, in which there are no auxiliaries, containing 32,916 children of a suitable age to attend Sabbath schools.—*Vt. Chronicle.*

Sabbath Schools in Bath, Me.—The south school has had 25 teachers, and 130 scholars. Average attendance, 93. In this school, 586 sketches of sacred biography have been recited, "an exercise peculiarly interesting and instructive."

National Preacher.—The Missionary Herald states, that Mr. Dickenson published Dr. Griffin's sermon, preached last year before the Board, in the National Preacher, presented them gratuitous copies, and reimbursed the expense of the whole edition published by them.—This year he has offered to circulate 10,000 copies of Dr. Beecher's sermon, and give the Board 4000 more. The number of subscribers to the Preacher is about 7000.

Sermons of Dr. Payson.—The Christian Mirror announces, that the friends of the late Dr. Payson propose to publish a series of his discourses, with a sketch of his life and character.

Rev. Charles Wilcox.—Proposals have been issued by Mr. Edward Hopkins, of Hartford, to publish a volume, entitled, "Remains of the Rev. Carlos Wilcox, with a Memoir of his Life."

The October number of the "Quarterly Journal of the American Education Society," contains a list of 31 persons, connected with different communions, who have been ordained and installed between July and October, and of 30 clergymen who within the same period have deceased.

The Synod of Ohio, at their late meeting in Zanesville, resolved to establish a Theological Seminary within their bounds, to be located at Columbus, and to go into operation in October 1828.

Revivals.

We continue to hear of favourable tokens around us, respecting this portion of our American Israel. Who can tell but blessings are again to be poured out from the windows of heaven upon the thirsty churches, and upon souls perishing in sin? Would that it might be so.

From the Report of the Piscataqua Association, New-Hampshire.

The revival in *Durham* commenced during the meeting of the General Association in that place last year. Many of the ministers, on leaving the place, expressed their confident expectation of a revival in Durham. Some of them mentioned it to the pastor, and named to him individuals in the house where they had been entertained, whom they knew to feel deeply on the subject of experimental religion, some of whom appeared to be under conviction. The pastor and church engaged in their work.—Church meetings, prayer meetings and fasts were attended, and cases of deep anxiety occurred. The people were generally visited, and personally addressed on the concerns of their souls; inquiring and other meetings were crowded, and eternal things seemed peculiarly near. From the first of October to March, the work continued with little or no abatement. About 70, of various ages and circumstances in life, are the professed subjects; and 41 have been added to the church.

The revival in *Hampton* first appeared in the academy, about the middle of October. The solemnity was very deep and general in the school. Hope has been entertained of the conversion of at least 20 of the youth, 4 or 5 of whom are now it is expected preparing for the ministry. When it seemed as if almost the whole school would bow at the feet of Jesus, by a most mysterious providence the shepherd was smitten and the lambs scattered. The very sudden death of the preceptor, Mr. Chase, occasioned the temporary dispersion of a number of the scholars. The work seemed to decline, but not until several of the congregation also were hopefully converted.

In the early part of April, a renewed and mighty effusion of grace was bestowed on the town, which, with the converts mentioned in the academy, brought the number to at least an hundred. Forty-seven have already united with the congregational church, 20 males and 27 females. In this revival several notorious opponents of the truth have, to the honour of sovereign grace, been called into the kingdom. But the subjects in general are among the most reputable members of society, including several young men of high promise, and a large proportion of heads of families of both sexes, who have much influence in community. A general solemnity has pervaded the town.

The revival in *Stratham* commenced about the middle of November. There was a more than usual seriousness and spirit of prayer in the church for several months previous. The stated quarterly prayer meetings of the church designed for the mutual improvement of the members, particularly for conversation on the state of their own souls, were very solemn, and christians appear to feel deeply for the souls of sinners. The first appearance of special seriousness among the impenitent was at a Sabbath evening meeting in a private house. The whole number of hopeful converts belonging to the congregational society is about 30; 16 of whom, together with four from Lamprey-river factory, have united with the church. The others will probably unite with it in a short time. Special days of fasting and prayer have been often observed during the revival, and evidently blessed.

On this account the editor of the New-Hampshire Observer remarks:—

"This section of country was visited by the revivals of 1740 and '41, when all New-England was so remarkably blessed. Since that time, some of our churches have enjoyed seasons of special interest and of quickening from God. But, generally, from the middle of the last century until the past year, it has been a period of indifference and declension. Some churches which once flourished, under the influence of this state of things have become extinct, and have no remaining record left of them but in the skies. Others have dwindled down to a very few members, and can only be said to exist. We are impressed by a belief that a new state of things is to be expected in this section of the church."

Stephentown.—We have several times alluded to the revival in this place. The following is a fuller statement than has heretofore been given. It is furnished by a correspondent of the Albany Christian Register:—

"Our feeble church has recently begun to awake as from a long slumber. The cloud which has been gathering has broke, and a shower of mercy descended. Convictions, pungent and powerful, have become numerous in different parts of the congregation, and conversions in numbers has succeeded. The more aged inhabitants and heads of families in unusual numbers are among the trophies of divine and sovereign mercy.

"Such has been the overwhelming power of truth upon the conscience, that cases have repeatedly occurred in the sanctuary, where sinners have been pressed down by the spirit, and remained so until joy succeeded sorrow.

"I know not the number who are rejoicing in hope. Fifty-five were added to the church on the 4th inst. doubling the number of the members of the church. Many more are rejoicing in hope, who have not as yet made a public profession of their faith. Never have I witnessed a more solemn day, than was that Sabbath. Since the communion the arm of the Lord has been signally displayed to save the sinner. During the past week, about forty are numbered as indulging hope that they have passed from death unto life. Truly wonderful are the ways of the Lord. In some cases whole families are the hopeful subjects of renewing grace. The subjects of the work are of almost all ages, from the hoary head of seventy-eight, to the youth of twelve years old. Old age, middle age and youth, have felt the power of divine grace, and rejoice together in the hope of salvation through the blood of the Lamb."

A Fire of Fiddles.—In the town of Hawley, Mass. the church of God has again been visited in mercy. Among other subjects of the converting power of God, were *six* young people from *one* family. Their house had been a house of vice and folly—a resort of the blithe and gay, to follow the enchanting sound of the devil's master-piece. But thank God, the blessed Jesus passing by, and converting the "house of mirth" into a "house of prayer," my colleague and myself had the uncommon pleasure of warming our cold hands and shivering bodies by a fire made of "*fiddles.*" May the great Head of the Church in mercy grant that every violin, which is used to alienate the affections of the youth of our land, may be condemned through the *same* cause, and share the same fate.

October, 1827. J. LUCKEY.

There is an interesting revival of religion in St. Johnsbury, Vt. and Bath, N. H. A few weeks since, as many as 30 had entertained a hope in each place.

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 4, 1827.

Duties of Clergymen.—The 26th number, under this title, which is published to-day, closes the contemplated series; and since "Job" says nothing in answer to the rejoinder, it seems probable that the discussion will here be suffered to rest. We trust it will not have been altogether unprofitable, or destitute of interest. In order to have the merits of the subject fully appreciated, however, the articles ought to have been read in close connexion. The last article especially, it seems to us, would be better understood, if read in connexion with those that give the characteristics of revival and anti-revival men. It may not be amiss to add, also, that a "dream" requires less strictness of interpretation than is given to an allegory; and if from our ancestry, as New-Englanders, we might be permitted to *guess* any thing about the interpretation, we should conclude that the phosphoreans were formalists; the green-woodites, those who are not sound in faith; the borderers, those of the orthodox who are worldly-minded; the regulators, those who are tinctured with modern antinomianism, (i. e. prejudiced against religious feeling); the lampites, those who think much of feeling and little of action; and the machinites, those who may be considered as sustaining the real character of revival men.

But aside from this interpretation, it must be evident to every one who has reflected much on the subject, that the "engines of moral power," which are now operating on the christian community—such as Sunday schools and bible classes—tract, bible, education, missionary, and evangelical societies—cannot fail to augment the general tone of feeling and of effort. The grand question then is, shall clergymen be foremost among the leaders in this march of improvement; or shall they be so backward as to be carried along by the impulse with apparent reluctance? In the former case, they will continue to maintain their proper influence; in the latter, they may, peradventure, find cause to complain of the forwardness and imprudence of their people. A question of such moment cannot be too promptly decided. Still, as every thing in the way of improvement requires time, we confess that we are not looking for any *sudden* revolution in the general style of management. In the mean while, the trials and perplexities of clergymen should not fail to stimulate the pious members of their congregations to acts of kindness, meekness and christian affection, accompanied with ardent prayer.

Self-Convicted.—Some of our readers will doubtless recollect, that on the eve of the late session of the Albany Synod in this village, before whom a complaint was to be presented against the Troy Presbytery, a certain pamphlet, written by Mr. Brockway, purporting to be "*A*

Delineation of the characteristic Features of a Revival of Religion in Troy." came fresh from the Troy press into the hands of the Synod, to some extent, gratuitously, as if its sole object had been to influence the decisions of that judicatory in favour of the complainants. The project, of course, entirely failed. But what precise credit was to be given to the statements of Mr. Brockway, as to matters of fact, was a question not so easily decided by those who had no special means of information. This circumstance seems to have suggested the propriety of another pamphlet being issued, by means of which the public might be enabled to judge in the matter. Such a pamphlet we have just received; and we have no hesitation in saying, that it will answer the purpose abundantly. It is entitled, "A CONTRAST OF JOSEPH BROCKWAY'S TESTIMONY AND STATEMENT," &c. This same Joseph Brockway, it seems, gave his testimony under oath or affirmation, at a late trial before the Troy Presbytery, touching the same matters which he has since presented in his "Statement;" and the object of the "Contrast" is to show that Mr. Brockway's *testimony* before Presbytery, and *statement* in his pamphlet, are quite at variance with each other. This object the writer of the Contrast has fully accomplished, by producing copious extracts from the two documents in question. Mr. Brockway is now under the necessity of admitting, either that his "statement" is wrong, or that he had previously given false testimony, while under oath or affirmation, before Presbytery. He has no escape from this dilemma; let him turn which way he will, he stands self-convicted before the public. So much for a *second*, at least, if not a *third* attempt of the kind, to bring the revival in Troy and vicinity into disrepute. Let christian readers beware how they credit the testimony of *pretended* revival men *against the character* of existing revivals. There has been quite too much credulousness on this subject.

The following fragment appears to be receiving an extensive circulation:—

"*Secret Prayer.*—There is no surer evidence of sincerity in religion than secret prayer; when no eye but the eye of God beholds us, we can only be seeking the applause of God. The hypocrite prays to be seen of men; he desires not the approbation of his God."

But what is prayer? If it can be said in truth, of any individual, "Behold, *he prayeth*," it may be said with equal truth, that he is a Christian. But doubtless thousands, in a gospel land, *attempt* secret prayer, and expect to derive advantage from it, who are *self-deceived*.

Missionary Meeting in Albany, N. Y.—We learn from the Register, that at a meeting of gentlemen in Albany—Hon. S. Van Rensselaer in the chair—present Mr. King, late from Palestine, and Mr. Kirk, agent of the American Board—several thousand dollars were subscribed, and a committee appointed to receive the gifts of the community. Eighteen thousand dollars had been mentioned as the latest results; and the efforts had not ceased.

Home Missions.—The New-York Observer mentions, that there is at the present time a deficiency in the funds of the A. H. M. Society. A single word to the benevolent ought to suffice on such a subject as this.

For the Western Recorder.

AN INQU'RY.

MR. EDITOR—Some efforts have lately been made in Utica and its vicinity, I understand, to raise funds in aid of foreign missions. I should like to know, for one, something about their success. As an inhabitant of Oneida county, where there is wealth and piety and influence; and where of late the richest of spiritual gifts have been flowing down upon us in showers; many have been looking for some special returns of benevolence, which should bear some humble testimony of gratitude to the Giver of every good and perfect gift. Have these returns been made? Or shall the cause of religion be disgraced among us, through the indelible tokens of penuriousness and covetousness. Facts are the things to be relied on. I ask for facts, Mr. Editor. Can you or your correspondents give us any explicit information about what has been done, or what is doing, for the cause?

Your's, &c. TERTIUS.

It would give us much pleasure to be able to give a *definite answer* to the preceding inquiry.

Our Paper.—The fourth volume of the Western Recorder draws near to its close. Ever since its first establishment, subscriptions have been gradually increasing; and they are now more numerous than at any former period. The character of our paper, too—thanks to the contributors to its columns—has been improving; and may we not hope that the increase of subscribers will now be more rapid than formerly? We ask it not for our own sakes—as a reference to the terms of publication may sufficiently evince: We ask it for the sake of the Great Master whom we serve, and for the furtherance of his glorious cause. Our present subscribers may help us in this work. Those who intend to become *new subscribers* for the *next* volume, will do well to send us their names with as little delay as possible.

Western Sunday School Visitant.—This paper will hereafter be issued semi-monthly, at $1 50 advance, with 50 cents deduction to companies of ten.

Works of Edwards.—A complete edition of the works of Edwards, in ten volumes, embracing considerable matter never before published, with a memoir written entirely anew, is announced for publication next summer, by S. Converse, of New-Haven, Connecticut. The editor is Rev. S. E. Dwight, recent pastor of Park-street church, Boston. It will doubtless meet with a rapid sale.

Memoirs of the late Mr. Fisk, of the Palestine Mission.—We learn from the Recorder and Telegraph, that a small volume is about to be issued in Boston, under this title, the contents of which will be of a highly gratifying character. There are certainly materials in abundance for such a volume.

Awful Occurrence.—The Le Roy (Genesee Co.) Gazette, received this morning, mentions three deaths in the family of Mr. Elizur Hinsdale, of LeRoy, occasioned by the burning of his dwelling, which it is supposed was set on fire by Mrs. H. who was at that time in a state of mental derangement. Mrs. H. herself, and two girls, one aged seven years and the other three, perished in the flames; while her husband, (who had lain down to sleep in another part of the building), and two remaining daughters, were saved with the greatest difficulty. Mrs. H. had been subject to periods of insanity, but was a woman of refinement and respectability, and a worthy member of the presbyterian church, of whose real piety not the smallest doubt is entertained. How mysterious was the dispensation!

Taverns without Bar-Rooms.—An interesting article, bearing this title, has been extensively copied from the columns of the Christian Spectator. We have recently been informed, that *a tavern without a bar-room is about to be erected* within a few miles of this place. It would give us pleasure to record many such instances.

Political.

FOREIGN.

The ship James Cropper, arrived at New-York from Liverpool, has brought London dates to the 16th October.

The Silvanus Jenkins, in which Mr. Gallatin and family took passage for New-York, sailed from Liverpool on the 8th October. The Russian minister to this government was also a passenger in this ship.

A letter from London, by this arrival, to a respectable house in New-York, speaking of the return of Mr. Gallatin, says—"I understand that the commercial treaty between Great Britain and the United States has been renewed for an indefinite time; each party to give the other twelve months notice, if they wish it modified or to cease. The West-India question remains in *statu quo*, Great-Britain refusing to concede what she offered in the first instance."

Large quantities of foreign wheat were shipping from the bonded warehouses in London, to the adjacent ports of the continent, for the purpose of being warehoused; the expenses of rent, &c. being so much higher in England, and there being no prospect of a market for foreign grain in the united kingdom, within any reasonable time.

Russia.—The Empress of Russia has given birth to a Prince, who has received the name of Constantine.

Turkey.—By intelligence received in London, on the 16th October, from Constantinople, of the 5th of September, it is again stated that the Grand Seignor has rejected the offered mediation of the three great powers; and that the Egyptian fleet was in reality blockaded at Navarino by the British Admiral Codrington, who had given notice to Ibrahim Pacha, that he must not undertake any thing with his squadron or troops until the event of the communication to the Sublime Porte was known.

Letters dated Corfu, Sept. 24th, state that the Egyptian fleet at Navarino had on board more than 4000 troops. It intended to embark others from Navarino, from the army of Ibrahim Pacha; thence to pass to the gulph of Lepanto, to receive a considerable body of Albanese collected for the purpose by the Pacha of Romelia, and thus strengthened, to make a landing on Hydra, to get possession of that important island. Admiral Codrington, however, informed the commander unequivocally that he would not permit it, and it was supposed the Turks would in consequence remain quiet.

The English ships from all quarters are sailing to join Sir E. Codrington off Navarino. Two frigates and two brigs have already gone from this port. A part of the French fleet has also been directed to join him.

Lord Cochrane, it is said, continued his operations, and had taken Anatolico and Vassiladi.

An arrival at New-York from Havre, which has brought Paris papers to the 20th October, adds nothing to the above intelligence, except an extract of a letter from Navarino, dated Sept. 27, which says—"It seems that the Sultan has not replied either in the affirmative or negative to the proposition made to him; and it is fully believed that an arrangement will take place. In the mean while, the English and French squadrons continue to blockade the combined squadrons of the Sultan, the Pacha of Egypt, and the states of Barbary, which form a total of 120 sail."

DOMESTIC.

Important Meeting.—A meeting of agriculturalists, manufacturers and others, friendly to the encouragement and protection of American industry, was held at the capitol, in the city of Albany, pursuant to public notice, on Monday of last week, to take into consideration the propriety of petitioning Congress in favour of further protection to the growers and manufacturers of wool and other domestic productions—Benjamin Knower, chairman, and Gideon Hawley, secretary.

A committee, consisting of Jesse Buel, Elisha Dorr, Samuel A. Foot, James Porter, and William L. Marcy, was appointed to prepare resolutions for the consideration of the meeting.—The committee reported a series of resolutions, declaring—That the interests of agriculture are pre-eminently entitled to the fostering care of government; and that those who by their labours feed and enrich the nation, should be protected and encouraged in these labours by our national guardians: That an increased duty upon foreign wool will tend to relieve the present embarrassments of the farmers, and save their flocks from further diminution: That as the policy of those nations from whom we import most of our foreign manufactures, will no longer permit their subjects to exchange their goods with our citizens for their bread-stuffs and other provisions, except under circumstances that will rarely occur; prudence admonishes us to have our clothing made at home, from our own cotton and wool; whereby a reciprocal benefit will result to the farmer and manufacturer in exchanging clothing for food—national industry will be promoted, and independence and prosperity secured: That the beneficial effects of the tariff of 1816 and 1824, in multiplying our cotton manufactories, in improving the quality of their fabrics, and diminishing their price to the consumers, without lessening our national revenue, affords reasonable grounds for believing, that a moderate increase of duties upon woollens, iron, hemp and such manufactured articles as we possess the materials and skill for making, in quantities sufficient for our wants, would be highly conducive to the public good; and that this meeting approve of the proceedings of the convention of agriculturalists, manufacturers and others, assembled at Harrisburgh, on the 31st of July last, in recommending and urging upon Congress to extend an adequate protection and encouragement to the growing of wool, hemp, and flax, to woollens, iron and steel, and other articles of domestic production and manufacture.

These resolutions were unanimously adopted; and the above named gentlemen were appointed a committee to prepare a memorial to Congress, expressing the views of the meeting, and to present it to their fellow-citizens for their signatures.

A resolution was also passed, recommending to the people throughout the state, to convene in their several towns or otherwise, for the purpose of memorialising Congress on the subject of the encouragement of agriculture, woolgrowing, and manufactures; and that they solicit Congress to give such encouragement by passing a proper tariff bill.

William Mayell, Isaiah Townsend, Samuel M. Hopkins, John S. Van Rensselaer, and Jabez D. Hammond, were appointed a committee of correspondence, to further the object of the last resolution.

Disputed Boundary.—A tract of territory, said to contain 1500 leagues, extending from the sources of the river St. John to the distance of six to thirty-six miles from the banks of the St. Lawrence, is claimed simultaneously by the state of Maine and Lower-Canada. Several collisions having recently taken place between the American citizens of the state of Maine and the subjects of his majesty the King of Great-Britain, the Governor of Maine has issued the following proclamation:—

By the Governor of the state of Maine, a Proclamation.

Whereas, it has been made known to the state, that one of its citizens has been conveyed from it, by a foreign power, to a gaol in the province of New-Brunswick; and that many trespasses have been committed by inhabitants of the same province on the sovereignty of Maine, and the rights of those she is bound to protect. Be it also known, that, relying on the government and the people of the Union, the proper exertions will be applied to obtain reparation and security. Those, therefore, suffering wrong or threatened with it, and those interested by sympathy and principle on account of the violation of our territory and immunities, are exhorted to forbearance and peace, so that the preparations for preventing the removal of our land-marks, and guarding the sacred and inestimable rights of American citizens, may not be embarrassed by any unauthorised acts.

ENOCH LINCOLN.

Upon this subject, the National Intelligencer says—"Negociations were commenced in London before Mr. Rush's return to the United States, and have been continued by Mr. Gallatin, which are understood to have resulted in the formation of a convention, settling the preliminaries of this question according to the treaty of Ghent.

"As to the matter of fact, each party has been in possession of some portion of the disputed ground: That is to say, the governments of Massachusetts and Maine on our part, and of the province of New-Brunswick on the part of Great-Britain, have exercised jurisdiction over it; and each party has been disposed to strengthen its claim by further acts of possession. In the mean time, between the foreign ministers of the United States and Great-Britain there has been a constant correspondence, at considerable intervals, however, but always in the same tone, having for its object the inculcation of mutual forbearance, of the expediency of the preservation of the same state of things in the disputed territory as existed at the date of the treaty of Ghent, and of avoiding all disputes which might grow out of the agitation of it.

"With respect to the two governments, there is a perfectly good understanding upon the obvious propriety, and indeed necessity of forbearance and moderation on both sides, as to this question. Any acts of a contrary character are acts of individual citizens, without the authority or sanction of either government, and of course are to be avoided and rebuked."

Capital Conviction.—At a special court of oyer and terminer, held in and for Otsego county week before last, Judge Nelson presiding, Levi Kelly was convicted of the murder of Abraham Spafford, on the 3d of September last, and sentenced to be hung on the 28th December next. A strong but vain effort was made by the counsel for the prisoner, to reduce the crime to manslaughter. The trial was attended by a large concourse of spectators. After receiving the charge from the judge, the jury were absent but a few minutes. There never has been a public execution in that county. The convict shot the deceased in his own room, in the midst of his family, when he fell and instantly expired.

Hill discharged.—At a court of oyer and terminer for Niagara county, held week before last, *R. H. Hill*, who, it will be recollected, a few weeks since, made confessions of his participation in the murder of Morgan, was solicited by the court to go before the grand jury, and to state to them how far, and in what manner, according to his former confessions, he had been accessary to the murder. He however refused to comply with the request, giving as his reason, that he had "once given his confession in writing, which was sufficient, and by that he was perfectly willing they should be guided, in finding a bill against him." The jury then called on a number of gentlemen who had heard his confession before a justice of the peace, and after a careful investigation of the subject, unanimously agreed that he was in no wise connected with the murder. Hill was then set at liberty.

Interesting Decision.—At the late trial of a man indicted for the murder of his wife, before the court of oyer and terminer, in Philadelphia, a few days since, Isaac W. Morris, a member of the society of Friends, being called as a juror, declared to the court his unwillingness and inability to find a verdict of conviction, whatever might be the evidence, in a capital case. He was therefore challenged by the attorney-general, *for cause*. This was objected to by the counsel for the prisoner, who alledged that the declaration of the juror was no cause of challenge. After argument by the counsel on each side—Chief Justice Gibson said, that the case fell with none of the causes of challenge laid down in the books. It was an error and a mere abstract opinion of the juror. If the prisoner had advantage by it, the court was not to deprive him of it; and he thought the juror *should be affirmed*. Judge Rogers denied the right of the court to place the juror in a situation to violate his conscientious rights; such interference would be a violation of the constitution. "Lead us not into temptation," said Judge R. is our daily prayer; and to compel the juror to act either against his conscience, or the law, would be to tempt him to do wrong. The obvious religious pursuasion of the juror confirmed him in believing his declaration was a *sufficient cause* for challenge. Judge Tod said, the court were bound to support the law. Murder ought to have the punishment which the law provides, or no punishment at all. It would be an abuse of language to say that an assassin was tried by jurors, who felt the convictions which Mr. Morris had expressed. He gave his opinion that the cause of challenge *was good*. *The juror was excused*, and another substituted.

Trial for Libel.—The editor of the Wheeling (Va.) Gazette was lately tried on an indictment for a libel against Mr. Carter Beverly, who has figured largely as a writer of letters, in the recent political controversy between Gen. Jackson and Mr. Clay, and their respective friends. The court, on the trial, adopted the long since exploded doctrine of Lord Mansfield, that the truth could not be given in evidence as a justification. But it seems the jury were of a different opinion, for they returned a verdict of *not guilty*.

Justices of the Peace.—The law respecting justices of the peace who have not been re-elected is, that they have still power to issue process, and determine and decide causes, until the first day of January next; and they have a right to issue executions on all judgments before them for six months thereafter, or until the 30th day of June next, inclusive.

A bold Proposition.—The New-York Enquirer, the leading Jackson paper in the city of New-York, strongly recommends that the Legislature shall repeal the electoral law, and resume to themselves the appointment of electors of President and Vice-President!

Robbery.—On Friday evening the 16th inst. a trunk, containing $11,250, belonging to the bank of Orange county, with some other articles and money, was missing from on board the steam-boat Constellation, Cruttenden, just as she was about to leave the dock in New-York, and has not been heard of since. Mr. Phillips, who was entrusted with the money to bring to the bank, says, that he handed the trunk into the captain's charge for a few moments, and when he returned to inquire for it, it was not to be found. Some person had probably watched an opportunity and seized it, the moment the captain's attention was drawn from it.—*Goshen Pa.*

Newly discovered Islands.—On the 12th September, 1824, Capt. Coffin, of Nantucket, discovered in lat. 26, 30, N. long. 141, E. a group of six islands. Between two of them was a fine bay, in which he anchored in 15 fathoms water. Three of the islands he named Fishers, Skidds, and South. Turtle and pigeons were plentiful; pure water in abundance, and fish and lobsters. Captain Coffin did not, however, discover any quadruped, reptile or insect, not even an ant. The islands are covered with large and beautiful forest trees, but no trace of human footsteps could be found.

A Curiosity.—The New-York American of the 24th ult. says, William Stuyvesant, Esq. has just called to show us some rye grain dug up yesterday in a piece of ground belonging to the Stuyvesant estate, near English-street, upon the east side of the First Avenue. This grain was found five feet under the surface, and in a layer of about two inches deep. It is black and apparently charred, as though it had undergone the action of fire, though the form of the grain is entire. According to the tradition and records of the family, there never was any house upon, or contiguous to the spot where this rye was found

Amherst College.—The prospects of this institution, in point of numbers, is highly flattering. The whole number of students is 209, viz.: Seniors 42, juniors 47, sophomores 53, freshmen 67. The institution appears to be in a prosperous condition in other respects, and is doubtless an important and effective instrument in the cause of religion.

Accident.—Gov. Root, speaker of the House of Assembly, had his arm broken, last week, by the overturning of a stage, near Coxackie. A Mr. Johnson, of Delaware county, at the same time, received a severe contusion on the head.

Duel.—A duel was fought on the 5th ult. between Samuel G. Carson, Esq. and Dr. Robert B. Vance, of North Carolina; when the latter was killed. They were competitors at the election for the present Congress, and Carson, who gave the challenge, was the successful candidate. Dr. Vance was formerly a member of Congress.

Another.—Wm. G. Graham, assistant editor of the New-York Enquirer, was killed in a duel, on Wednesday morning last, near Weehawk, N. J. by a Mr. Barton, of Philadelphia.

UTICA MISSIONARY DEPOSITORY.

Rec'd for the A. B. C. F. M. from the 29th of October to the 1st of December, 1827.

A box for the Mackinaw mission, (unknown); it was put on board of a boat at Troy.

Utica—Mon. con. $31.07, and a gold ring,	$31 07
Trenton—Mrs. Henry Douglass, for the Sandwich mission, by Rev. Mr. Wetmore,	1 00
Columbus—Fem. Ben. Soc. 54 yds. of flannel and a bundle of clothing, for the Seneca mission.	
New Haven—Mon. con. by Rev. Wm. Williams,	8 00
Augusta—Mrs. Abigail Chandler, a donation,	6 47
Clinton—Avails of an apple tree the present year,	11 00
Western—From the Fem. Miss. Society, a box of clothing.	
Camden—Female Miss. Soc. a box of clothing for the Seneca mission, estimated at $22, by Mrs. Cynthia Upson, Treasurer.	
Lowville—Stow's Square—Female Miss. Soc. a bbl. of clothing, est. at $46, by Mrs. Bathsheba Bosworth, Treas'r.	
Augusta—Mon. con. by Dea. L. Camp,	29 94
Vernon Centre—A box of clothing for the Seneca mission, est. at $39.74.	
Cape Vincent—A box of clothing from individuals, for the Mackinaw miss'n, est. at $15.82.	
Middlefield—By Mrs. Nancy Hubbell, a woollen blanket.	
Amount of money,	$87 48

ABIJAH THOMAS, *Agent.*

DEATHS.

In Colerain, Mas. Dea. *Rominer Smith*, aged 68. His death was occasioned by the wheels of a loaded waggon passing over him. The only words he was heard to utter were—"My God, my God, do not forsake me!"

At Boston, *Samuel Danforth*, M. D. aged 89. He was one of the most eminent physicians in that place for fifty or sixty years. He graduated at Harvard College in 1758. There are only three living, before him, on the catalogue of that institution.

Near Berlin, Md. Rev. *Thomas Kennedy*, pastor of the presbyterian church in Buckingham, Penn.

At Ridgefield, Con. on the 26th ult. *William Keeler*, Esq. postmaster, aged 42.

Oneida Academy.

A MEETING of the Board of Trustees of Oneida Academy, will be holden at the session-room of the First Presbyterian Society in Utica, on Thursday the 6th December inst. at 10 o'clock, A. M.; at which a punctual attendance is requested, as business of great importance will come before the society.

A. SEWARD, *Sec'y.*

Utica, Dec. 1, 1827. 49

WILLIAM WILLIAMS,

No. 60, *Genesee-street*,

HAS recently received an extensive addition to his supply of *BOOKS & STATIONARY*; embracing all the new works of merit, together with the new editions of standard works. Library companies will be able from his stock to select large additions to their present catalogues, and to purchase them on very reasonable terms. Merchants will find School Books, Paper, &c. very low, and good assortments. His supply of Blank Books is large, embracing a great variety of patterns and qualities of paper, from the poorest to the best made in our country.

W. W. is Agent for the NORTH-AMERICAN, AMERICAN QUARTERLY, & WESTERN MONTHLY REVIEWS: AMERICAN JOURNAL of the Medical Sciences: MUSEUM of Foreign Literature and Science: and RELIGIOUS MAGAZINE, or Spirit of the Foreign Theological Journals and Reviews: Also, LIBRARY OF USEFUL KNOWLEDGE, published in London, semi-monthly, and received regularly by the Liverpool packets.

Utica, Dec. 3, 1827. 49w3

Gaines Academy.

THIS Institution is now open for the reception of young Gentlemen and Ladies, in the new building which is situated on the ridge road, about thirty miles from Rochester. It is about one mile from the canal. The terms of tuition in the English department will be $3, and in the classic $4, per quarter. Good board can be had in the village, at $1 per week.—There is in the building a reading-room, where Students will have access to the best publications of the day, political, scientific, and religious, and also to a small library. For pleasantness of situation, cheapness of board, and good opportunity for improvement, the Gaines Academy, it is presumed, will be preferred to any in the western section of the state.

H. H. HAFF, *Principal.*
L. COLLY, *Assistant.*

Gaines, Dec. 1, 1827. 49

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, *Genesee-Street*,

Shearman & Thomson,

ARE receiving, the present week, heavy India Satins, Satin Levantines, a variety of Cloak Satins, Italian & Taffeta Lustrings, Gros de Naples—White, black, scarlet, drab & green Merino and Cashmere Shawls—Bobinet Veils, White & black Leghorn Hats, 500 pieces fashionable Plaid Hat Ribbons. In short, we have every thing desirable and fashionable in the Dry Goods Line, which were purchased as usual cheap, and shall be sold cheap.

N. B.—3000 yds. Ingrain & Venetian *CARPETING*, comprising the greatest assortment north of New-York.

Nov. 26, 1827. 48

N. E. HALL—Dentist,

RESPECTFULLY informs the inhabitants of Utica and its vicinity, that he will continue at his office, at Dr. BUDGE'S dwelling, opposite the Utica Bank, Whitesboro'-street, during the winter, where he will be happy to serve them in every branch of his profession.

He tenders his thanks to his former patrons, and requests those who have had artificial teeth of him, which need repairing, to call, and they will be attended to gratuitously.

Nov. 26, 1827. 48

Parmele & Brayton,

No. 106, *Genesee-Street*,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

New Publications.

HASTINGS & TRACY, No. 40, Genesee street, have just received—

The Atlantic Souvenir, a Christmas and New Year's Offering, for 1828.
Ackermann's "Forget-Me-Not," with splendid engravings, for 1828.
Mignet's History of the French Revolution—from 1789 to 1814, 1 vol. 8vo.
Dr. Beecher's Sermons on Intemperance.
The Pastor's Sketch-Book, or authentic Narrative of real Characters.
Clio, by J. G. Percival, No. 3. *Also*—
Scott's Family Bibles, a new edition, which will be sold low for cash.
The Literary and Scientific Class-Book, embracing the leading Facts and Principles of Science, illustated by engravings. ☞ This work has received the approbation of some of the first literary publications in the country. Its object is to raise the standard of school education. It is in general use in the schools of the eastern states.
Adams' Arithmetic, a new & improved edition.

Utica, Nov. 20, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

FOR THE WESTERN RECORDER.

"*Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*"—Matt. x, 14.

"FORBID them not," the Saviour said,
"But suffer them to come."
Maternal fear then vanished,
And unbelief was dumb.

He took them in his arms and smil'd,
He claim'd them as his own;
He blest them, and in accents mild,
Made his kind purpose known.

"Forbid them not to come to me,
"The blessing shall be given;
"For child-like shall the temper be
"Of all the heirs of heaven.

"Forbid them not to come to me;
"Bring them with incense pure:
"The promise is to thine and thee—
"The covenant is sure."

"Forbid them not, whene'er thou hold
"Communion with thy God;
"But plead for mercies manifold,
"Through my atoning blood.

"Forbid them not the house of prayer,
"While all my followers meet;
"For I will deign to bless them there,
"From off the mercy-seat."

Lord, we believe, and we obey,
We bring them at thy word:
Be thou our children's strength and stay,
Their portion and reward.

DUTY OF CHRISTIANS IN RELATION TO CHURCH MUSIC.

The last Christian Spectator contains a review of Mr. Mason's Musical Address, which manifests an excellent spirit. We do hope the time is not far distant, when the church will awake to the importance of the subject, and when the songs of Zion will assume their required dignity and influence.

The writer first presents Mr. Mason's leading views, and then closes with some animated remarks of a general character. From the latter we make the following extract:—

"Who can deny that an exercise pre eminently calculated to raise the soul to heaven, is frequently perverted into an instrument of sensualising, and chaining it down to earth? Who has not remarked with pain, that the music of the sanctuary, instead of exciting pious affections, and fastening divine truth on the mind, too often dissipates serious thought, and enfeebles or banishes every devout impression? Thus the temple of God becomes a theatre; amusement usurps the place of spiritual edification, and immortal beings lose the benefit of those invaluable moments on which their salvation is suspended.

"Evils such as these ought no longer to exist. They are the *opprobrium* of christian worship, and of the christian church. They ought to be removed without delay. The spirit of the age demands it. The glory of God, the soundness of his worship, the honor of religion, the interests of the church, and of human souls, all unite to demand it.

"In a cause so holy, all good men may be expected to unite. Let the "influence of piety," as our author suggests, "be brought to bear upon the subject." Let churches awake and act. Let them act with discretion; and let them act with energy. Let it be ceaselessly inculcated, and universally understood, that the singing of the sanctuary is a direct and solemn address to the heavenly Majesty; and that in this part of worship, the choir are as really the organ of communication between the congregation and the Deity, as the minister is in prayer. Let it never be forgotten, that without a pious heart, the service is essentially defective; and that every degree of levity in thought, in air, in manner, is an outrage on piety, and not less an outrage on decorum. Let children be taught sacred music with special reference to their bearing a part in the praises of the sanctuary. Let religious persons, qualified for this service, be reminded that by shunning it without reason, they *bury* an important talent which they are bound to *employ*. Let singing companies assemble frequently; and this not merely for the purpose of exhibition, or of learning new tunes; but of adapting tunes already learned to their proper subjects, and of awakening and cherishing all those tender, sacred sensibilities, which will render their performances edifying to themselves and edifying to others. Let these meetings be rendered solemn by prayer, and by serious remarks from the teacher, addressed directly to the conscience and the heart. The presence and aid of the minister on these occasions, may be likewise incalculably important and useful. They furnish him with a rich advantage for free communication with opening and forming minds, for sowing the seeds of piety, and for refining and elevating the style of sacred music.

"Let a process of this kind be commenced; let it be pursued with vigour and perseverance; and, under the blessing of God, the happiest results may be anticipated. Meetings for singing will assume a high rank among the *means of grace*. The choir will become a nursery for the church; its public performances will be marked with a solemnity and tenderness which will be felt through the whole assembly; and the music of the earthly sanctuary will be a lively emblem and anticipation of the songs of heaven."

The reviewer bestows just commendation upon the address, and the character, influence and labours of its writer. Some of our over-wise professors of music will take exceptions at what is said of Madan. But after we have conceded the point that he was not much of a harmonist, and admitted that some of his melodies are tame, and others borrowed—we may challenge the catalogue of musicians to produce any thing like him, as to the soul-telling fervour of his piety. We do not wish to revive the music of the Locke hospital generally; but we wish to see more of its pious breathings infused into other compositions.

Miscellaneous.

TRACTS.

From the Report of the Auxiliary Tract Society of Patchogue, L. I.

Your Board have witnessed the good effects of religious tracts in various instances. Soon after the formation of the tract societies in this town, a respectable christian brother arose in a public meeting, and said he had been reproved, enlightened, and comforted, in the perusal of these messengers of mercy; and he thanked God that he had inclined the hearts of his people to form a tract society.

Another, who had professed religion, but had wandered far away, and had been presented with two or three tracts suited to her case, came forward in a few weeks afterwards, made confession, and was restored to the fellowship and communion of the church. A number of others, to whom were given a tract or two, were seriously awakened to a sense of their danger; some of whom were made to hope in the Lord, while some returned to their former course of trangression. An inhabitant of this town, who had been in the habitual practice of cutting his firewood on the Sabbath, was presented with a tract, which produced a salutary effect. A youth, visited by your Secretary while on a sick bed, seemed unmoved by conversation; but, the following day, after hearing some tracts read to him, was seriously awakened to a sense of his awful danger; and, with eyes flowing with tears, desired the prayers of those present. In a few days he bade us a last farewell, and is now in eternity. A young woman, when relating her experience to the church, stated, that the refusal of a tract publicly offered, was the means of fastening convictions on her mind. Another, who had had some serious impressions, and had so far lost them, that she was unwilling to receive any farther religious instructions, was again awakened by the perusal of a tract, and eventually obtained a hope in the Lord Jesus Christ. Another was presented with the "*Traveller's Farewell;*" and in a few days, was hopefully brought to the knowledge of the truth. These are the benefits of tracts to individuals. But what has be en their moral influence on our Society? The 30,000 pages distributed by your Board, we trust, have been generally read, and some a number of times over, with profit and delight. We shall never regret, on a death-bed, that we expended a few shillings in circulating religious tracts. Go on, then, beloved of the Lord, and may the prayers of those converted to God, and blessed by religious tracts, bring down blessings immortal upon your souls."—*A. T. Mag.*

From the Rochester Observer.

PUBLIC CONTROVERSY IN ROCHESTER.

The starting question of this controversy has been—"*Is the Christian Sabbath worthy of regard or not?*" But as has been said, it involves and introduces a great number of others, both personal and public, civil and religious. Some of them are as follows: Is the fourth section of the moral law a bugbear to frighten children, or was it meant to apply to men, and is it the word of God? Whether should selfishness and cupidity, or the laws of God and man, prevail in determining our conduct? Is the christian religion worth keeping up, or would not infidelity or heathenism answer a better purpose? Are the laws of the land to be respected, and is public opinion worthy of any consideration; or is it best to neglect both when money can be made by it? Is it of any importance what example we set before others, and particularly the rising generation? Is it hypocrisy or not to pretend to respect the laws and religion of our country, and yet to trample on both where there is a hope of private gain? Has an employer a right to compel or induce his workmen to violate their own sense of duty to God because they are dependent on him? Is he a good man who thus holds out temptations to break over the restraints of conscience, and thus prepare the way for a violation of every moral obligation? Is a judgment day to be expected, and if so, can the judge be bribed by a few hundred dollars, or as many thousand barrels of fine flour, to pass a favourable sentence? These, Mr. Editor, and such like questions, are publicly agitated every first day of the week at the aforesaid place, with much bustle and clapping and noise, like the sound of many waters. Many of your readers may have the curiosity to go and witness this exhibition for themselves on the coming Sabbath; but for the benefit of those who may be unable to attend I propose, with your consent, to publish in your paper, weekly reports of the progress of the controversy on the several points already alluded to. My next number must be partly occupied in stating the names, condition, character, motives, and interests of the parties at issue, together with their weapons in argument, modes of attack and defence, and whatever else may serve to cast light on the future details.

MOULTERER.

EARLY SABBATH SCHOOLS.

Dr. Friendlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kindermaun, formed a Sabbath school in his village, in 1773. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of parents, and by degrees created schools. His example was followed by others; and eventually, Maria Teresa rewarded Kindermann by ennobling him. She even levied a fee, in favour of these schools, which exceeded 30 florins. When Sabbath schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectually; but in 1789, they reckoned 158,766 (out of 250,000) who were instructed. In this province, (Bohemia), crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts of Austria, and it appears that crimes have diminished wherever Sabbath schools have been established. This led to the formation of Sabbath schools in different kingdoms of Germany. The Prince and Bishop of Wurtzenburg and Bamberg principally distinguished himself in favour of Sabbath schools, and every thing which contributed to the education of the poor was instituted. The result was, that from 1789 to 1798 there were only 765 criminals. In ten years previous to this there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

From Zion's Herald.

THE DYING MAN'S REQUEST.

In the town of O——, lived and died Mr. Y——. In the course of his life he had accumulated a handsome property, and on this he appeared to fix his mind with the intention of still increasing it. He had borne the heat of ninety summers before any general reformation was realised in the neighbourhood in which he lived. At this time the Lord was pleased to pour his Spirit in profusion on the place. But how hard for an old transgressor to change his ways! Though he was "often reproved," he would hear to none of these things. When about nine years had elapsed, he, aware of his approaching dissolution, presumed to raise his hoary head, and with a faltering voice began to make his last request. "Children, I am dying. It is my request that one of you should go to Mr. R——, and tell him your father is about leaving this world, and it is his desire that Mr. R—— would pay him for that *ox* before he goes; and *all* in silver." One of the *daughters* was chosen to deliver the request, Mr. R——, on hearing it, asked the daughter if her father contemplated taking it with him. The money was delivered according to the dying man's request, and presented to him just time enough for him to take it into his hand, when he expired. H.

From the N. Y. Journal of Commerce.

LORD CHATHAM.

We copy the following interesting notice of this great orator, from the review of a new life of him by the Rev. Francis Thackeray, in the London Magazine for July last:—

"The first speech made in the House of Commons in 1736, fixed his reputation as an orator, and proved, without the hesitation of a moment, that *power* was there. Sir Robert Walpole, then at the head of affairs, confessed an alarm. "We must, at all events," says he, "muzzle that terrible cornet of horse." It was not the speaker's matter, but that which all observers well know forms nine-tenths of the orator's influence—*manner*. It was the lightning of his eye, the harmonious modulation of his voice, the grace of his action, the earnestness of his air, the self-possession with which he delivered his sentiments, which struck his audience. Mr. Burke, whose speeches were full of wisdom, whose language was choice and elegant, whose figures were beautiful and lively, whose information was as inexhaustible as his intelligence—he scarcely took his audience with him; whereas, in the instance of Lord Chatham, whose sagacity, though great, was seldom supported by reasoning, an assertion from him fell upon the house with the weight and solemnity of an oracle. Most speakers can reason tolerably, and many can dress their opinions in elegant language; but the number of those who are inspired by their subject, and speak the conviction of the *heart*, are very few indeed. And when an instance occurs of energy which is moulded by grace—of intensity of passion, guided by wisdom and moderated by benevolence—we must not be surprised that it should inflame our sympathy, and hurry our feeling along with its irresistible theme. It is the nature of man to like better to *feel* than to *think*; with such an orator as Lord Chatham, the passions are roused, as in a tragedy; with such a speaker as Burke, the taste is gratified, and the reason is satisfied, but the auditor is called upon for an effort which is painful.

"Of Lord Chatham's qualifications for an orator, all writers have spoken; but there is one passage in Mr. Butler's Reminiscences that we must transcribe; it relates to his voice. "His voice was full and clear; his lowest whisper was distinctly heard; his middle tones were sweet, rich, and beautifully varied. When he elevated his voice to the highest pitch, the house was completely filled with the volume of the sound. The effect was awful, except when he wished to cheer or animate. He then had spirit-stirring notes, which were perfectly irresistible. He frequently rose, on a sudden, from a very low to a very high key, but it seemed to be without effort."

From Zion's Herald.

"Alas, master, for it was borrowed."
2 *Kings* vi. 5.

It was borrowed; and this was the source of the great affliction he felt. I admire the language. It is the natural expression of an honest heart. It shows a tender and ardent solicitude to be just, and a grateful sensibility for a favour lent, and a strong desire to return it uninjured.

Such a disposition is lovely in youth; it is peculiarly commendable in servants; it should be cherished by all. The venerable prophet saw and approved it; his soul was touched with commisseration, and he was ready to afford assistance in this time of need. Heaven condescended to grant miraculous influence for the recovery of the borrowed property.

HEATHEN UNIVERSALISTS.

The people of Tonga believe that "there is no future place of existence for the souls of men but Bolotoo, and consequently no state of future punishment; all rewards for virtue and punishments for vice being inflicted on mankind in this world. When Mr. Mariner acquainted some of them with the christian doctrine of eternal punishment, they said that "*it was very bad indeed for the Papalangies,*" (that is, the white people.) See "Mariner's Account of the Tonga Islands," an exceedingly interesting work, from which Lord Byron has taken many of the incidents in his last poem of *The Island.*

REPENTANCE.

God will not pour in the oil of his mercy, but into the vessel of a broken heart.

The Christian Spectator.

FOR the accommodation of Subscribers in this vicinity, Mr. CHARLES HASTINGS is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2 50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

Utica, Oct. 23, 1827. 43

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor at law, &c. notice is hereby giveno all the creditors of *Munson Wheeler*, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the town of Utica, in the county of Oneida, on the 16th day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 23d November, 1827.

48w10 MUNSON WHEELER.

BY virtue of a writ of *fi. fa.* issued out of the supreme court, to me directed and delivered, against the goods and chattels, lands and tenements of *John Farnum*, I have seized and taken all those several pieces, parcels or lots of ground, situate in Utica, and known on a map of the new location of block No. 25, and lots No. 39, 40, 41, 42, 43, adjoining thereunto, (in the Post purchase), situate in the village of Utica, made for Morris S. Miller, by C. C. Brodhead, Esq. as lots number four, nineteen, twenty, twenty-one, and twenty-two; each of the said lots hereby intended to be sold being thirty feet front and rear, and one hundred feet deep, and are together bounded northerly by Bleecker street and lot No. three of the same block, easterly by lots No. one, two, and three of the same block and by John street, southerly by lots number five and eighteen of the same block, and westerly by Burnet street; and all the right, title, interest and claim of said Farnum to the said premises, I shall expose to sale, as the law directs, on the 8th day of January next, at 10 o'clock, A. M. at the house of William P. Ballou, in Utica.

For D. PIERSON, *Sheriff*,
A. HUBBELL, *Deputy*.

Dated Utica, Nov. 26, 1827.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 91f3

Consumptions, Coughs, &c.

Butler's Vegetable Indian Specific,

FOR the cure of Colds, Coughs, Consumptions, Spitting of Blood, Asthmas, and all Disorders of the Breast and Lungs.

The Vegetable Indian Specific has stood the test of experience, and proved itself the most valuable remedy ever discovered for the cure of Coughs, Colds, Asthma, and all diseases of the Breast and Lungs, leading to Consumption.

Among the numerous testimonials in the possession of the proprietor, is the following

CERTIFICATE:—

I, Samuel Moore, do hereby certify, that for upwards of a year, I was severely afflicted with a pain in my breast, accompanied with a very bad cough and shortness of breath, and every indication (in the opinion of a physician) of approaching consumption. After passing through a course of medicine, and finding no relief, I was induced to make trial of Butler's Indian Specific, and the use of one and a half bottles completely restored me to health; and I have remained so ever since, being upwards of a year.

May 10, 1827. (Signed) S. MOORE.

The celebrated Dr. Cullen has taught, that "our first attention should be employed in watching the approach of disease, and preventing its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought to be carefully attended to."

The Specific is obtained by extraction from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the nerves, after the manner of an anodyne. Consequently the obstructions of the chest and the lungs, which constitute the disease, particularly need its use. It promotes expectoration, which is so constantly called for; and while it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This Specific may always be given in safety. It is mild, pleasant to the taste, and is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill of directions contains a detailed account of this disease, in all its different stages, and will be accompanied with the signature of the proprietor in red ink.

It is offered for sale, by WARNER & HARVEY, (only), Genesee-st. *Utica.*

November 20, 1827. 47

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time: have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual: so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XXVI.*

"IN A VISION OF THE NIGHT."

MR. EDITOR—After finishing the last article, I sat musing a while on the prospect that opened before me in the moral hemisphere. I compared the present condition of the world, to that exalted one which the holy seers foretold in prophetic vision, and I thought that some traces of the future glory were already visible. Here and there, I said, a bright spot is now to be seen. These, as yet, are but little Goshens in the land of Egypt. Their light shall extend itself, till all the gloomy clouds shall be dissipated. It shall increase, till the prince of darkness is cast out and bound; till the light and life and glory of the gospel shall gladden every valley, and blaze on every mountain, in the earth. It shall increase, till the inhabitants of the rocks shall sing; till the little hills shall shout for joy; till the islands of the seas shall catch the distant sounds, and send them back in echoes upon the wings of the wind. Then the glory of the Lord shall be revealed in the earth—the Lord God omnipotent himself shall reign. What joy and gladness shall prevail! What pure and elevated affections! What constant zeal and activity! Then worship and obedience shall meet together. System and practice shall embrace each other. Feeling and effort shall no longer be separated, or made to occupy each other's stations in the wide field of enterprise. The one, though it should rise "to the third heavens," in the contemplation of spiritual objects, would excite no suspicion. The other, separated from every contamination of legality, might extend *ad-infinitum*, without the charge of ostentation. Then, too, the thousand engines of moral power shall be seen to act and react upon each other, with accumulative influence. Subordinate teachers, with a glowing ardour, shall no longer complain of the cold seclusion of the ministry. The watchmen and overseers of God's heritage shall not be dim-sighted. They shall drink deep into the spirit of the times. The pulpit shall no longer abound in tedious monotony or stately declamation. The word of God shall flow from the speaker's lips, gentle as the dews of heaven, or terrible as the blast of the desert. Then the arts and sciences shall be consecrated. Knowledge shall increase. The press shall send forth her millions of useful productions through the earth. False philosophy shall be dethroned. The faith once delivered to the saints shall be liberated from her thousand bands of prejudice. Love, and joy, and harmony, shall prevail without interruption. The strife of nations shall cease; neither shall the nations learn war any more. One faith, one Lord, one common bond of holy sympathy, shall unite the hearts of the children of men.

Ah, said I, why cannot the world at once bring forward the glorious work? Why do not Christians shake themselves from the dust of earth—arise and shine in the light that is coming? Why are the ministry of reconciliation so tardy and slothful; still more intent upon the traditions of elders, than upon the rising beams of the sun of righteousness? Truly, the march of mind and of effort is slow. Some turn their faces and walk backward from the dawning light, as if it were only an optical illusion. Some stand amazed as at a meteor's glare. Others seem terrified with apprehensions of a conflagration; and others act as if they saw the coruscations of a burning volcano. A few only seem to keep pace with the spirit of the times; and the progress of these is continually impeded, by foes from without, and enemies from within; but they shall finally prevail. The work shall move onward to its full and glorious consummation.

Thus meditating by the quiet fireside, late in the evening, Mr. Editor—I can hardly tell how it happened—I seldom dream; but in the present instance I seem to have done so, as a kind of imaginative continuation of the subject. While thus sitting in my easy chair, all at once I found myself in the land of Egypt, where, save a multitude of scattered glimmering lights, all was darkness, thick darkness, that might be felt. Yet, as if by some strange miracle, I seemed to perceive every object for a whole hemisphere around me, as distinctly as I can now see the goose-quill which has scribbled so much for the edification of your readers. The lights presented great variety and inconstancy in their appearance; yet I could plainly see, that in the whole hemisphere they were gradually gaining upon the darkness, which was destined in due time to pass away. The lights were furnished with tenders, and surrounded with the children of light, mingled with spirits pure, invisible to mortal eyes, with the prince of light for their leader. The darkness was peopled with the children of darkness, accompanied by fiends, ghosts, goblins and monsters invisible, with the prince of darkness for their chieftain. The two principalities were at war. The object of the one was to cherish and multiply the lights; that of the other was to decrease or extinguish them.

In some parts of the hemisphere, I remarked that the lights were peculiarly dim and diffusive; and here I observed something like the cessation of hostilities. The children of the two parties appeared to be in a great measure identified: All seemed chiefly solicitous about the external appearance of their raiment; and amid such dimness, a character for decency and cleanliness was easily maintained. The parties walked on together, participating in each other's pastimes and amusements, as if all animosities had finally ceased. The prince of darkness viewed these movements with complacency, and gave his legion charge to watch them in silence. The prince of light withdrew at a distance with his shining ones, as if grieved at the confederacy, and offended at the defilement. On a closer examination, I found that the dim illumination was produced by a few sticks of dead wood, which possessed a sort of self-kindled *phosphorescence;* and that the tender had nothing to do but turn them over periodically, and guard them against the occasional stealth of an individual who had some deep, indelible stain attached to his garment.

Another class of lights presented a more variable appearance. On some occasions, they would blaze furiously for a brief period, penetrating the darkness in all directions. On other occasions, they would fade away to about the dimness of starlight; continue thus for a great length of time, becoming almost extinct just before they were again to blaze. Both parties of the children had here learned how to manage. In the dimness they conducted precisely like the *phosphoreans;* in the blaze, they separated as by instinct; yet there was not much warfare, because both parties calculated on a speedy pacification. I found that the fuel of these lights or fires consisted chiefly of unseasoned timber. The tenders showed their constant preference for dimness; but being negligent about their fuel, they were sometimes compelled to re-kindle with materials which were highly combustible.

A third class of lights presented less dimness and inconstancy than those of the *greenwoodites*. They were never very bright or very dim. There was here no open rupture between the two parties. They possessed in common some traits of resemblance, and some of dissimilarity. Each had some preference to its own territory; but most of the individuals would meet and greet each other on the *borders* of separation; and when they occasionally transcended these borders, all discriminations of character seemed to be lost. The tenders were industrious men. Their fuel was excellent in kind; but they kept the sticks at too great distance from each other; and when any two burning portions came together, the tender's iron poker was sure to separate them.

A fourth class were more brilliant than those of the *borderers;* but they would occasionally fade away like the dying embers of a neglected fireside. The parties here were generally suspicious of each other; but there was seldom any sharp contest between them; and they would cordially shake hands over the dying embers. Here the fuel was the same as that of the borderers. It was well laid, and would have been found to blaze with great freedom, had not each of the tenders been furnished at the same time with a kindler for one hand, and a damper for the other; so that they could *regulate* the quantity of light according to their ideas of propriety.

A fifth class of lights presented more varieties of appearance than could well be imagined or described. Each would occasionally separate into subdivisions, which produced a corresponding state of things; but at other times there would be union and permanency, attended with brilliant illuminations. Here the children of the two principalities had no real fellowship with each other. The motto of the one party was "divide and conquer;" that of the other was "be united and prevail." Their lights I found were sustained with *lamps* held in the hands of children. The oil would always burn brightest when the lamps were nearest each other; but in proportion as they filed off and scattered into subdivisions, they dwindled to insignificance. The tenders had a threefold office—that of keeping the lamps from scattering—keeping them well trimmed, and watching and foiling the devices of the adversaries.

There was still a sixth class of lights, which were more brilliant and steady than any which I have yet described. Here there was open enmity between the children of the principalities; but the children of light were almost constantly prevailing and increasing in numbers. I saw also that the latter had separate lights in one hand, which resembled those of the lampites; while with the other hand they were constantly giving motion to some species of enginery, the action of which sent forth continual streams of light, produced by friction. The tenders were often in great perplexity. Some of them, having weak eyes, turned their backs to the machinery, and would often be frightened as the light streamed around them. Others so managed as to exert a counteracting tendency among the engines, which made them move heavily and give forth but little light. Only here and there an individual was found to give proper attention both to the *machines* and the lamps. These were practical men, who managed with ease and propriety. The rest were chiefly speculatists, who gave some general and confused directions about lighting and trimming the lamps.

Besides the stated tenders of the lights, there were others, who, under the more special influence of the shining ones, went from place to place, as occasional auxiliaries or directors. Some of them had rods, similar to that one of old, which wrought such "wonders in the land of Ham." Others had engines, such as were used generally by the machinites. The powers of darkness also had rods and engines fitted for the purposes of defence and opposition. Both parties were continually at work. The object of the one was to bring the children of darkness so far under the influence of light, as to produce an entire transformation; the object of the other was either to extinguish the lights, to diminish them, to produce explosions, or any thing else that could effect the purposes of mischief. When any of the children of darkness came so fully up to the light, as to produce a transparency, which showed their inward pollution, they either changed their natures and occupations, or started back with horror, and ran into the thickest obscurity. The children of light were sometimes driven away into darkness, and left in the midst of their enemies.

But while I was meditating on the import of these things, I saw an uplifted rod, by one of the shining auxiliaries; when the clouds gathered and gave aspect of a shower. The phosphoreans and green-woodites built shelters to protect their lights, and the children of darkness were so kind as to assist them. The borderers laid their fuel more compactly than usual; and the rest of the classes made corresponding preparation. When the shower came it proved to be oil. The sheltered lights were unaffected; the fires of the borderers gave a few bright flashes; but the lively play of the pokers counteracted the influence of the oil. The dampers, too, kept down the lights of the regulators. The children of the lampites, who had been previously scattered into subdivisions, came nearer together, and raised light enough for a few instances of transformation. But the lamps of the machinites glowed with new lustre, their engines turned with greater facility, and raised such a blaze, as produced a multitude of transformations, and routed the whole regions of darkness. The influence of this blaze was felt by kindred classes; and engines soon began to play in the vicinity of other lights, so as to cause too much illumination for weak eyes, dampers and pokers; and the powers of darkness had again been routed, had not some one lifted his rod and brought down a shower of rain. When this came, the sheltered lights were still stationary; the pokers and dampers had a respite; the lampites scattered, and the machinites alone kept up the steady process of illumination.

But now the engines of the auxiliaries posted themselves among all the different classes of lights. The phosphoreans felt no influence; the green-woodites experienced a slight kindling; the pokers and dampers began gently to move, and the lamps were seen to cluster. The engines of darkness soon interfered, just so far as to produce a degree of dimness, which generally served their purpose as well as extinction.

A second rod of the shining ones was uplified; and a shower of lucid coruscations, similar in appearance to the northern lights, began to arise. The shelter of the phosphoreans took fire, burnt up the dry sticks, and eventually produced a total extinction. The green-woodites had previously become almost extinct; and this shower answered the same purpose that their flashy kindlers would have done. The pokers and dampers played manfully; the lampites took the alarm and scattered; and the machinites once more were the principal gainers. Had the weak-eyed tenders done their duty, another conquest of a decisive character would have ensued. But soon a rod of darkness was raised, and a gust of wind passed over the lights, scattering the burning coruscations in all directions. Some of the tenders apprehended a sudden conflagration; but the water of the previous shower prevented. A general dimness ensued, which the engines slowly counteracted—when a second rod of darkness raised such a shower of dust, as produced an entire extinction of the green-wood lights; but before they quite expired, some particles which were extremely combustible produced such a sudden and powerful explosion, that I awoke, raked up my own fire, and retired to rest for the night, marvelling at the management of the tenders, and no longer wondering at the slow progress of the gospel light in a world of gross darkness.

Your's, &c. ELIHU.

For the Western Recorder.

UNIVERSALISM, *No. II.*

MR. EDITOR—I stated that Universalists generally believe that every sinner receives all punishment which he deserves, and that the punishment is always intended for the good of the punished. Kneeland, in his lectures, observes, "that the sinner receives all his wages—yea, *all his demerits;*" and "it is impossible, in the very nature of things, for God to *save* a sinner from the *consequences* of sin, when once committed." Yet he remarks, that "punishment is designed for the *good* of the punished—is a mere *chastisement*, or it is *abuse*. Our heavenly Father will *never* punish any but for their *good*." Ballou, in his sermons, says "that the law *never* suffers any deviation from it to pass *unpunished;* but administers *all* the *trouble in every degree* in which it is deviated from." Yet he observes, that "God is *always* acting up to his wisdom for *our benefit*." These writers are considered the greatest champions in the cause of universalism in this country. From these quotations, we discover it to be a constituent part of universalism, that all the punishment which the sinner deserves is "designed for his good." I am aware there are some who believe that all punishment is not for the good of the punished; but *partly* for their good, and *partly* designed to support the honour of the divine law and government. This sentiment will receive particular notice in some subsequent essay. I contend that the punishment deserved by the sinner, and which is the curse or penalty of God's law, is not inflicted with any view whatever to the sinner's good; but merely with the design of supporting and vindicating the divine law and government, and securing the rights of the innocent. Chastisement or correction, which is always for the good of the sinner, is an exercise of grace and mercy, to which the sinner has no right or claim; which belongs to the gospel, and not to the law, as universalists suppose. If chastisement be the desert of the sinner, it cannot be called an exercise of mercy; because *mercy* or *grace* consists in the treating of an individual *more favourably* than he *deserves;* while justice requires that every one be treated according to his deserts, his merits or demerits. Now chastisement is called in the bible a *blessing*. Why called a blessing? Because designed for the sinner's good. What good? His greatest good—salvation. And this *blessing*, which terminates in the salvation of the sinner, is his due—his just desert. Therefore, the just desert of sin is a blessing—a great good—even salvation.

Mr. Editor, is it not evident that chastisement is either an exercise of mercy and grace, to which the sinner has no right; or an exercise of justice, to which he has a legal rightful claim? If the first be true, God can withhold chastisement, without doing the sinner any injustice. If the latter be correct, then salvation is the sinner's due. It is not of grace; it is not God's gift. Here we discover why Universalists say, "None are saved from the punishment which they deserve;" as that being for their good, it would be absurd to say that any may or can or will be saved from that which is for their good. None are saved from the punishment which they deserve. From what then are they saved? Mr. Ballou answers, "from sin only." But are they saved by grace? The bible says they are. They either are saved by grace, or they are not saved by it. If not saved by grace, salvation is their right. But if saved by grace, God can justly refuse to save them. Hence if God does what he can do justly, i. e. refuse to save the sinner from his sins, the sinner may ever remain in them, and of course be miserable eternally.

Your's, &c. PHILO BIBLIOS.

From the Missionary Herald.

PALESTINE MISSION.

OBITUARY OF MRS. TEMPLE.

A notice of Mrs. Temple's death has been given before. Since her decease, which occurred on the 15th of January, Mr. T. has been called on to bury his two youngest children. Under his repeated bereavements, he may be allowed to give utterance to some of the mournful feelings of his heart, and thus secure the consolations afforded by the sympathies and prayers of his brethren. From a letter to the Assistant Secretary, dated May 20th, the following passages are extracted:—

"Within the last four months, I have heard the voice of the Lord, and felt the blow of his hand in another manner, than I had ever before heard the one, or felt the other. He has spoken to my heart; he has laid his hand heavily upon me. Death has swept away, one after another, one half of my family; and now, instead of seeing the cheerful countenance of my beloved companion, and having my children about me, I find myself in a house made desolate, and surrounded by walls whose very silence tells me, in the most affecting manner, that the best friend I ever had is gone to sleep till the heavens shall be no more. You can easily believe me if I tell you, that I am sometimes sad. I am happy to say, however, that I am never disconsolate. You knew a little of my companion, and can therefore form some faint idea of what I and my two surviving little boys have lost.

"But I would not dwell on this loss. I would rather think and speak of the infinite gain to her of being permitted so early to depart and be with Christ; which is so much better than to remain on earth. Her departure has made me feel more deeply than ever before, that this world and all that belongs to it is vanity. The glory of the earth has in some good measure faded from my sight. I wish I could say also with truth, that the cloud which once hid the glories of heaven from my view, has retired, and left me to enjoy an open vision of that world, which keeps its gates open day and night, to receive the redeemed as fast as death dismisses them from among us here below."

Mrs. Temple is well described by Mr. Jowett, in the following language: "She was a woman," he says, "whose adorning, it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The brief account of the last days of Mrs. Temple, which follows, is derived from the journal of her husband, transmitted for the perusal of her friends.

Her disease, which was the consumption, did not assume a very threatening aspect until the 1st of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of scripture, in which our Lord promised to manifest himself to his disciples as he does not to the world. This request she made, because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation; but the reading of that promise afforded considerable relief. On the 3d of January, she wept abundantly, while speaking of the supposed hardness and insensibility of her heart.—The next day she said, that her strongest evidences of piety consisted in the love she had felt, for many years past, towards the children of God.

Jan. 7.—She told me, (says Mr. T.) that during the last night, she had been favoured with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the blessed of his Father, and invite them into his kingdom, because they had shewn their love to him in their kindness and attention to his disciples who were suffering on earth.

9.—About one in the morning, she sent for me. I found her greatly distressed, both in body and mind. Appropriate medicines soon relieved the former; but she said "all is dark." I offered many short petitions, which she repeated. After some time passed in this manner, I told her that God was particularly glorified, when we trusted in him without knowing what would become of us. Abraham trusted in God, when he was going into an unknown country, and Job said he would trust in God though he should slay him. I then repeated a great number of promises, both from the Old and the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her.

10.—I read to her the declaration of our Lord, John iii, 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life." She seemed to embrace this declaration with a most affectionate interest. In the afternoon she said, "I have been meditating on that hymn, which begins thus—

"My soul, come meditate the day,
And think how near it stands," &c.

She then desired me to read the whole hymn, which I did, while she listened with the most solemn attention.

12.—In the afternoon, I told her I had just heard that six Jews at Constantinople had become hopefully pious, and that three of them had been baptised in the name of our Lord Jesus Christ, and that a great work seemed to be begun among them there. I then asked her, if she did not rejoice at hearing such an agreeable report. After a few moments, she said, "I do rejoice—I rejoice that the kingdom of the Lord is building up." I then asked her whether she was willing to die. She said—"Yes; but oh, for one kind assuring word." She then desired me to repeat the words—

"Oh, if my Lord would come and meet,
My soul would stretch her wings in haste," &c.

and then, apparently cheered by a view of him by faith, she said, "I can rejoice in him: May I not forget myself, and rejoice in him?"

In the evening she seemed refreshed, when informed that Mr. Jowett and Mr. Kneeling had come to unite with me in praying for her. She desired me to express her christian love to them; but she said she was too weak to see them.

13.—About noon she said to me, "I wish to tell you what an interest I feel in Mr. Kneeling's chapel, as a place where God manifests his presence, and where I trust many precious souls are to be born again." She had been reminded of this chapel, by the mention of some persons who attended there. When it was said to her that one with whom she was acquainted had neglected the public ordinances of religion, "Tell her," said Mrs. T. "that she is preparing bitterness for her cup by living in this manner."

On the 14th, the day before her decease, the Lord's supper was administered to her, in compliance with her request. Having mentioned this fact, Mr. T. adds:—

"I spent the whole of this day with her in prayer, in reciting the great and precious promises of the gospel, and in such conversation as seemed to me best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, his abhorrence of sin, his love of holiness, his love of sinners, and the mediation of Christ at the right hand of the Father, where he ever lives to make intercession for us, she said, with emphasis and animation, "Speak to me concerning *God* as long as I live."

15.—Early in the morning, she expressed a desire to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good shepherd, who says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall not perish, neither shall any man pluck them out of my

hands. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand." This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep, and thought of Christ as the good shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her heart.

Mr. Jowett kindly repeated his visit in the course of the day.

About nine in the evening, (continues Mr. Temple), the tokens of approaching dissolution became manifest. After a little time I said to her, "My dear, I think you are dying." She replied, "I know it." I said, "Shall I pray with you once more?" She said, "Yes." It was now near ten o'clock. I knelt, and in the prayer, quoted the triumphant language of Paul to the Corinthians, "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;" and then added a petition that she might be enabled to use this triumphant language, now she was passing through the valley of the shadow of death. I had no sooner uttered this petition, than she said, with difficulty, but distinctly—"*I thank him, he does give me the victory.*" I then gave, as I trust, hearty thanks to God for this great mercy.

From this time, until all evidence of consciousness and of life ceased, which was not long after 11 o'clock, her mind was preserved in a state of great tranquility, which rested manifestly on faith in her Lord and Saviour.

From the Christian Mirror.

FOREIGN MISSIONS.

The transaction connected with the late meeting of the American Board at New-York must diffuse the most animating joy through the bosoms of Christ's friends. That state is pre-eminently distinguished for the enterprise of her citizens; and the grandeur of their works of internal improvement is celebrated in the old world as having no parallel, except the far famed wall of China. They have embarked, with the same enlarged views and carelessness of expenditure, in the sacred cause of missions. The grandeur of their moral efforts begins to correspond with that of their secular enterprises. When and where has $108,000 been counted as the result of one evening's subscription to a charitable object, at a single meeting, before the late instance at New-York? We invite our "Reformers" and "Plain Truths," and all who join with them in their scurrillous abuse of missions and missionary agents, to look at this and receive instruction. They may call missionary agents "rascally beggars" and "swindlers," and the missionary system a "fraudulent scheme of priests to spunge the people, and obtain power;" but the more they rage and oppose, the more will the cause flourish. It is moved and sustained by an omnipotent Hand, and they will never be able to arrest its progress, till they can say to the proud waves—"Hitherto shalt thou come, but no farther!" To Zion God says—"Thy sons shall come from far, and thy daughters shall be nursed at thy side. *The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet.*"

Religious Entelligence.

FEMALE EDUCATION IN INDIA.

The number of native female schools, under the direction of the baptist missionaries at Calcutta and its immediate vicinity, is now comprising an aggregate of nearly 300 pupils. Two of them are termed the *Philadelphia* and *New-York* schools; so called, because the expenses necessary for their establishment were furnished by individuals residing in these cities.

The *Philadelphia* school, situated a little beyond Doorgapoore, was commenced in July last, and contains thirty pupils, all of whom are making pleasing progress.

The *New-York* school, situated at Coriya, is under the care of an attentive master, and contains seventeen children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only ten months ago; yet four pupils have learned the whole of Pearson's Spelling-Book, and most of Mother and Daughter, and others are advanced in proportion.

On account of the difficulty of retaining the girls in the schools for the length of time desired, as well as to screen them from the idolatrous practices and vicious habits of their parents, the missionaries have purchased a site for a native female asylum, designed for the support, education and clothing, of native christian and heathen girls. It is to be placed under the care of a native christian woman, whose conduct is very consistent with her profession. Any person in Europe, America or India, who may pay $24 annually for the support of a child in the institution, is entitled to give to such a child whatever name he may direct.

REFORMATION AMONG THE IRISH CATHOLICS.

The following details respecting this reformation in the county of "Cavan," were derived originally from the *London* Eclectic Review:—

"A new scene was now about to open. There was a schoolmaster in the county of Cavan, who kept school under one of the societies. This man had long sustained a severe persecution from his parish priest. He was a Roman Catholic; but being a man of much firmness of mind, he continued to keep his school open, and to attend public worship at his chapel at the same time.—The anger of the priest increased into violence, when he discovered that the firmness of the schoolmaster was not to be overcome. When his displeasure was at its height, it happened, that, during divine service on a Sunday, he perceived the object of his indignation in the crowd. Addressing the schoolmaster in a loud voice, he called upon him to come forward, and to promise, in the face of the congregation, to give up the school, which he had so long contumaciously continued. The schoolmaster answered in respectful, but absolute language, that the school was useful to the public and to himself; that no fair objection could be made against it; and that it was his intention to continue the school. It is reported that the priest lost his temper at this reply; that he threatened, as a proof of his own power, and as a punishment of the schoolmaster's wickedness, to change him into *a goat*, in presence of the whole congregation; that finally subduing his indignation, he limited his vengeance to a threat of turning the man out of the chapel. This threat, the schoolmaster said, there would be no occasion to execute. He would, he said, quit the chapel without force, and would never again enter it. The latter declaration produced a deep effect, both upon the priest and the congregation. The former perceived he had pushed matters too far; the latter were struck as if by some sudden and extraordinary occurrence. The bold and open declaration to quit the church, was an *event*—such a one as probably had not occurred in Ireland for ages. The temperate and firm language in which it was made, contrasted favourably with the boasting and violence of the priest; and when the schoolmaster quietly quitted the chapel, the people had a fertile subject for musing and meditation."

THE UPPER WABASH COUNTRY.

A letter from Crawfordsville, Indiana, published in the Western Luminary, furnished the following account of that section of the state:—

"But a very few years since this country was a howling wilderness. Now it is settling with a rapidity perhaps unparalleled in the history of the west, and perhaps few sections of country equal it in point of fertility of soil. Many adventurers in this new region there no doubt are, who have their hearts set upon this present world as their chief good, and receive the bounties of God's providence without thanking him for it, yet we trust many in this wilderness have been made to rejoice in the God of their salvation, and are wailing, longing and praying for the privileges of God's house.

"There may be found in this region of country professors of religion of almost every name and order known in the west. Most of them have their leaders and instructors with them, many of whom zealously engage in propagating the opinions and sentiments which they have adopted. But, I would seriously ask you, and through you your brethren in the ministry, where has been the zeal or anxiety manifested to propagate the religion of the Lord Jesus, by presbyterian ministers in this region of country?

"Fourteen counties, with a population of forty or fifty thousand inhabitants, have not, as far as I know or believe, a presbyterian minister settled, or a missionary of that order residing or labouring within their bounds! There are many scattered Presbyterians within the bounds named, and should the ministers of our order come and settle down in this country, it would be a means of collecting them, and others around them. There are five or six organised churches within the bounds, some of them respectable as to numbers. Some of them have made considerable exertions to obtain the stated means of grace amongst them, but hitherto have been disappointed."

The Rev. Mr. Johnson, to whom this letter was addressed, has concluded to remove to that desolate region from Ohio. He says the nearest preachers to him, when there, will be 50 and 70 miles; but that two more might be settled immediately, not far from him.—*Rec. & Tel.*

SYNOD OF NORTH-CAROLINA.

Extract of a letter, dated Salisbury, N. C. Oct. 8th, 1827, to the editor of the Visitor and Telegraph.

"This Synod has *fifty-seven* ministers of the gospel. *thirty-five* of whom were present at the late meeting. Since my arrival here, many facts of an encouraging nature have been made known to me, relating to the history of the presbyterian church in this state. Within a few years the number of its ministers has been doubled. The efforts of this missionary society have been crowned with signal success. By the labours of its missionaries, many souls have been converted; desolate waste places have been built up; several new churches have been organised and are now blessed with the labours of faithful pastors; hundreds of children and youth have been collected in Sabbath schools, and much good seed has been sown which will ere long spring up and bear fruit unto everlasting life. The success which has attended the labours of this society, calls for devout gratitude to the Almighty, and far more vigourous and persevering exertions to accomplish the great end in view."

The Missionary Spirit in Ireland.—The London Society have recently employed the Rev. Wm. Ellis, from the Sandwich islands, and the Rev. John Edward, lately returned from India, on a missionary tour to Ireland, to awaken interest in behalf of missions. Their success has been very encouraging. They were favoured with the co-operation not only of Presbyterians and Independents, but of many clergymen and laymen connected with the established church. The details which they gave of the success of missionary efforts in the Pacific isles and India, their former fields of labour, were received with great interest. As the immediate result of their visit to Ireland, the society will realise upwards of £700—a bountiful contribution, considering the poverty of the people.

Conference of Evangelical Churches in Boston and vicinity.—The third semi-annual meeting of this Conference took place a few days since. A communication in the Recorder and Telegraph, gives a general representation of a favourable nature respecting the progress and the active fruits of vital piety, without particular details of exisiting revivals. The following is an extract:—

"A vote was also passed, recommending the speedy adoption of special measures in the several churches, to produce, by the divine blessing, greater interest and activity in promoting a revival of religion. It ought to be remembered that the prayer of faith is the prayer of action.

"Delegates from the Norfolk Conference were present, giving an encouraging account of the state of religion among their churches, adverting especially to the beneficial results of the last meeting of that Conference.

"A delegation was sent by the Old Colony Conference, but was providentially prevented from arriving in season to make report. We understand, however, that since their last meeting, the prospects of their churches are more encouraging.

"We trust that a new spirit will soon pervade all the churches of the state—even the spirit of power, and of love, and of a sound mind; and that we may at length more than realise our highest hopes. But if God is to give his churches victory and rest, they need great humility, or they cannot bear it. The spirit of the 8th and 9th chapters of Deuteronomy ought to be deeply inwrought into every Christian's mind; for this land, we trust, is to become a land of rest for the church of God. In these chapters, and in other parts of this book, and in the Psalms, which relate to the early history of the Jewish church, especially the 78th, the 81st, the 105th, 106th, the 107th and 118th, Christians will see, as in a glass, what God loves in his people, and what he abhors. They will learn, on the one hand, to commemorate all the mighty works of God, as an inducement to abound in gratitude, humility, faith and labours of love. They will learn to enlarge their desires and to avoid tempting God, and limiting the Holy One of Israel by unbelief, and fear and forgetfulness of his mighty deeds of old. They will also see that God utterly abhors pride and vain glory, worldliness and lukewarmness. They who love their money, and their ease, and the world, and would yet be deemed good soldiers of the God of Israel, are a people that provoke him to anger continually to his face. They are a smoke in his nose—a fire that burneth all the day. Let all such read the story of Achan, and ponder the import of the curse of God on Morez. And let us all remember that these things were written for our admonition, and take heed."

Presbytery of Winchester, Va. met at Woodstock, Oct. 16th. Sermon by Rev. James Black. In imitation of the General Assembly at their session last May, the Presbytery devoted half a day to united prayer, praise and exhortation. It now consists of *twelve members*; and has under its care *six* licentiates, *two* candidates, and *two* alumni. The cheering news was not heard from any of the churches, that religion was in a flourishing state.

Prospect of the Bible Cause.—The prosperity attending every effort in the present day to extend the kingdom of our Lord Jesus Christ, is cause of unbounded gratitude to God. It seems only necessary to devise the plan, and the accomplishment is certain. In no instance has this animating truth been more fully realised, than in the prosperity attending the resolutions of the Philadelphia Bible Socity, to supply every destitute family in the state with a copy of the bible. More than half the counties in the state have already determined to supply their own deficiencies, and there is reason to believe that many of the remaining counties will follow the example. But the Society are pledged to supply the funds, and copious must be the means flowing from the sources of benevolence, to enable them to discharge their pledge. *Philadelphian.*

Bible Cause advancing.—The counties in this state, which we have mentioned as having resolved to supply all their destitute families with the bible, are Monroe, St. Lawrence, Ontario, (which are already supplied), Onondaga, Rensselaer, Orange, Westchester, Jefferson, Columbia, Kings, Queens, and Suffolk, 12. If any of our readers know of other counties, they will oblige us by giving information.—*N. Y. Obs.*

The Subscriptions at New-York.—The Missionary Herald says of the meeting where $20,000 a year for five years was subscribed, that it was believed it would form an *era in the progress of evangelical efforts.* It was the opinion of not a few who were present, that the effect of this meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and in those various ways, may exert an influence greater than can now be foreseen.

American Bible Society.—The issues from the depository, for the half year commencing May 1st, amounted to 52,930 copies of bibles and testaments, being an increase of more than 20,000 above the issues of the same months in 1826. Receipts during the same period, last year, $24,695; this year, $37,402. Increase $12,707.—*Obs.*

Iredell Co. N. C. has resolved to supply as soon as possible, every destitute family, within its limits, with the bible. Making the total population in the U. States concerning which a similar resolution has been passed, 2,042,788.

The *Harrisburg Bible Society* and *Association* have resolved to co-operate with the Philadelphia Bible Society in its great undertaking, by supplying with the bible the destitute in Dauphin county. A very full and interesting meeting was held in Harrisburg, October 31, his Excellency Gov. Shultz in the chair, for the promotion of the object.

The Cumberland Co. Bible Society (Pa.) at their meeting in Carlisle, on the 5th ult. pledged themselves by the blessing of God to give the bible to every destitute family in that county and the county of Perry, within two years.

"*Marriage Question.*—The Presbytery of New-York has unanimously decided to erase the section of the confession of faith, forbidding a man to marry his deceased wife's sister. The Presbytery of New-Brunswick has come to the same decision, 12 to 15. The Presbyteries of Ohio, Redstone, Winchester, and Philadelphia, have voted to retain the section."

The above paragraph is now going the rounds of the papers, as a matter of news. It may save printer's ink, if we state that these facts were originally published on the 5th of May last—more than six months ago; and that on the 30th of May, the sense of 68 Presbyteries on the subject was communicated to the General Assembly, 50 of which were found to be against the erasure, and 18 in favour. About the 10th of June, the same question came up before the General Synod of the Reformed Dutch Church, and was decided in the same manner, by a vote of 41 to 5.

Sabbath School Missionaries or Agents.—The American Union has now thirteen or more of these agents employed in forming societies and schools, establishing depositories, &c. This plan was first adopted in the United States, and has been lately adopted in Europe, by the S. S. Society for Ireland, and by that in London.

Sabbath Schools in Vermont.—The Vermont Sabbath School Union has 70 auxiliaries, 204 schools, 1228 superintendants and teachers, and 8061 scholars, connected with it. There are also in the state, 163 towns, in which there are no auxiliaries, containing 32,916 children of a suitable age to attend Sabbath schools.—*Vt. Chronicle.*

Sabbath Schools in Bath, Me.—The south school has had 25 teachers, and 130 scholars. Average attendance, 93. In this school, 586 sketches of sacred biography have been recited, "an exercise peculiarly interesting and instructive."

National Preacher.—The Missionary Herald states, that Mr. Dickenson published Dr. Griffin's sermon, preached last year before the Board, in the National Preacher, presented them gratuitous copies, and reimbursed the expense of the whole edition published by them.—This year he has offered to circulate 10,000 copies of Dr. Beecher's sermon, and give the Board 4000 more. The number of subscribers to the Preacher is about 7000.

Sermons of Dr. Payson.—The Christian Mirror announces, that the friends of the late Dr. Payson propose to publish a series of his discourses, with a sketch of his life and character.

Rev. Charles Wilcox.—Proposals have been issued by Mr. Edward Hopkins, of Hartford, to publish a volume, entitled, "Remains of the Rev. Carlos Wilcox, with a Memoir of his Life."

The October number of the "Quarterly Journal of the American Education Society," contains a list of 31 persons, connected with different communions, who have been ordained and installed between July and October, and of 30 clergymen who within the same period have deceased.

The Synod of Ohio, at their late meeting in Zanesville, resolved to establish a Theological Seminary within their bounds, to be located at Columbus, and to go into operation in October 1828.

Revivals.

We continue to hear of favourable tokens around us, respecting this portion of our American Israel. Who can tell but blessings are again to be poured out from the windows of heaven upon the thirsty churches, and upon souls perishing in sin? Would that it might be so.

From the Report of the Piscataqua Association, New-Hampshire.

The revival in *Durham* commenced during the meeting of the General Association in that place last year. Many of the ministers, on leaving the place, expressed their confident expectation of a revival in Durham. Some of them mentioned it to the pastor, and named to him individuals in the house where they had been entertained, whom they knew to feel deeply on the subject of experimental religion, some of whom appeared to be under conviction. The pastor and church engaged in their work.—Church meetings, prayer meetings and fasts were attended, and cases of deep anxiety occurred. The people were generally visited, and personally addressed on the concerns of their souls; inquiring and other meetings were crowded, and eternal things seemed peculiarly near. From the first of October to March, the work continued with little or no abatement. About 70, of various ages and circumstances in life, are the professed subjects; and 41 have been added to the church.

The revival in *Hampton* first appeared in the academy, about the middle of October. The solemnity was very deep and general in the school. Hope has been entertained of the conversion of at least 20 of the youth, 4 or 5 of whom are now it is expected preparing for the ministry. When it seemed as if almost the whole school would bow at the feet of Jesus, by a most mysterious providence the shepherd was smitten and the lambs scattered. The very sudden death of the preceptor, Mr. Chase, occasioned the temporary dispersion of a number of the scholars. The work seemed to decline, but not until several of the congregation also were hopefully converted.

In the early part of April, a renewed and mighty effusion of grace was bestowed on the town, which, with the converts mentioned in the academy, brought the number to at least an hundred. Forty-seven have already united with the congregational church, 20 males and 27 females. In this revival several notorious opponents of the truth have, to the honour of sovereign grace, been called into the kingdom. But the subjects in general are among the most reputable members of society, including several young men of high promise, and a large proportion of heads of families of both sexes, who have much influence in community. A general solemnity has pervaded the town.

The revival in *Stratham* commenced about the middle of November. There was a more than usual seriousness and spirit of prayer in the church for several months previous. The stated quarterly prayer meetings of the church designed for the mutual improvement of the members, particularly for conversation on the state of their own souls, were very solemn, and christians appear to feel deeply for the souls of sinners. The first appearance of special seriousness among the impenitent was at a Sabbath evening meeting in a private house. The whole number of hopeful converts belonging to the congregational society is about 30; 16 of whom, together with four from Lamprey-river factory, have united with the church. The others will probably unite with it in a short time. Special days of fasting and prayer have been often observed during the revival, and evidently blessed.

On this account the editor of the New-Hampshire Observer remarks:—

"This section of country was visited by the revivals of 1740 and '41, when all New-England was so remarkably blessed. Since that time, some of our churches have enjoyed seasons of special interest and of quickening from God. But, generally, from the middle of the last century until the past year, it has been a period of indifference and declension. Some churches which once flourished, under the influence of this state of things have become extinct, and have no remaining record left of them but in the skies. Others have dwindled down to a very few members, and can only be said to exist. We are impressed by a belief that a new state of things is to be expected in this section of the church."

Stephentown.—We have several times alluded to the revival in this place. The following is a fuller statement than has heretofore been given. It is furnished by a correspondent of the Albany Christian Register:—

"Our feeble church has recently begun to awake as from a long slumber. The cloud which has been gathering has broke, and a shower of mercy descended. Convictions, pungent and powerful, have become numerous in different parts of the congregation, and conversions in numbers has succeeded. The more aged inhabitants and heads of families in unusual numbers are among the trophies of divine and sovereign mercy.

"Such has been the overwhelming power of truth upon the conscience, that cases have repeatedly occurred in the sanctuary, where sinners have been pressed down by the spirit, and remained so until joy succeeded sorrow.

"I know not the number who are rejoicing in hope. Fifty-five were added to the church on the 4th inst. doubling the number of the members of the church. Many more are rejoicing in hope, who have not as yet made a public profession of their faith. Never have I witnessed a more solemn day, than was that Sabbath. Since the communion the arm of the Lord has been signally displayed to save the sinner. During the past week, about forty are numbered as indulging hope that they have passed from death unto life. Truly wonderful are the ways of the Lord. In some cases whole families are the hopeful subjects of renewing grace. The subjects of the work are of almost all ages, from the hoary head of seventy-eight, to the youth of twelve years old. Old age, middle age and youth, have felt the power of divine grace, and rejoice together in the hope of salvation through the blood of the Lamb."

A Fire of Fiddles.—In the town of Hawley, Mass. the church of God has again been visited in mercy. Among other subjects of the converting power of God, were *six* young people from *one* family. Their house had been a house of vice and folly—a resort of the blithe and gay, to follow the enchanting sound of the devil's master-piece. But thank God, the blessed Jesus passing by, and converting the "house of mirth" into a "house of prayer," my colleague and myself had the uncommon pleasure of warming our cold hands and shivering bodies by a fire made of "*fiddles.*" May the great Head of the Church in mercy grant that every violin, which is used to alienate the affections of the youth of our land, may be condemned through the *same* cause, and share the same fate.

October, 1827. J. LUCKEY.

There is an interesting revival of religion in St. Johnsbury, Vt. and Bath, N. H. A few weeks since, as many as 30 had entertained a hope in each place.

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 4, 1827.

Duties of Clergymen.—The 26th number, under this title, which is published to-day, closes the contemplated series; and since "Job" says nothing in answer to the rejoinder, it seems probable that the discussion will here be suffered to rest. We trust it will not have been altogether unprofitable, or destitute of interest. In order to have the merits of the subject fully appreciated, however, the articles ought to have been read in close connexion. The last article especially, it seems to us, would be better understood, if read in connexion with those that give the characteristics of revival and anti-revival men. It may not be amiss to add, also, that a "dream" requires less strictness of interpretation than is given to an allegory; and if from our ancestry, as New-Englanders, we might be permitted to *guess* any thing about the interpretation, we should conclude that the phospho. reans were formalists; the green-woodites, those who are not sound in faith; the borderers, those of the orthodox who are worldly-minded; the regulators, those who are tinctured with modern antinomianism, (i. e. prejudiced against religious feeling); the lampites, those who think much of feeling and little of action; and the machinites, those who may be considered as sustaining the real character of revival men.

But aside from this interpretation, it must be evident to every one who has reflected much on the subject, that the "engines of moral power," which are now operating on the christian community—such as Sunday schools and bible classes—tract, bible, education, missionary, and evangelical societies—cannot fail to augment the general tone of feeling and of effort. The grand question then is, shall clergymen be foremost among the leaders in this march of improvement; or shall they be so backward as to be carried along by the impulse with apparent reluctance? In the former case, they will continue to maintain their proper influence; in the latter, they may, peradventure, find cause to complain of the forwardness and imprudence of their people. A question of such moment cannot be too promptly decided. Still, as every thing in the way of improvement requires time, we confess that we are not looking for any *sudden* revolution in the general style of management. In the mean while, the trials and perplexities of clergymen should not fail to stimulate the pious members of their congregations to acts of kindness, meekness and christian affection, accompanied with ardent prayer.

Self-Convicted.—Some of our readers will doubtless recollect, that on the eve of the late session of the Albany Synod in this village, before whom a complaint was to be presented against the Troy Presbytery, a certain pamphlet, written by Mr. Brockway, purporting to be "*A*

Delineation of the characteristic Features of a Revival of Religion in Troy," came fresh from the Troy press into the hands of the Synod, to some extent, gratuitously, as if its sole object had been to influence the decisions of that judicatory in favour of the complainants. The project, of course, entirely failed. But what precise credit was to be given to the statements of Mr. Brockway, as to matters of fact, was a question not so easily decided by those who had no special means of information. This circumstance seems to have suggested the propriety of another pamphlet being issued, by means of which the public might be enabled to judge in the matter. Such a pamphlet we have just received; and we have no hesitation in saying, that it will answer the purpose abundantly. It is entitled, "A CONTRAST OF JOSEPH BROCKWAY'S TESTIMONY AND STATEMENT," &c. This same Joseph Brockway, it seems, gave his testimony under oath or affirmation, at a late trial before the Troy Presbytery, touching the same matters which he has since presented in his "Statement;" and the object of the "Contrast" is to show that Mr. Brockway's *testimony* before Presbytery, and *statement* in his pamphlet, are quite at variance with each other. This object the writer of the Contrast has fully accomplished, by producing copious extracts from the two documents in question. Mr. Brockway is now under the necessity of admitting, either that his "statement" is wrong, or that he had previously given false testimony, while under oath or affirmation, before Presbytery. He has no escape from this dilemma; let him turn which way he will, he stands self-convicted before the public. So much for a *second*, at least, if not a *third* attempt of the kind, to bring the revival in Troy and vicinity into disrepute. Let christian readers beware how they credit the testimony of *pretended* revival men *against the character* of existing revivals. There has been quite too much credulousness on this subject.

The following fragment appears to be receiving an extensive circulation:—

"*Secret Prayer.*—There is no surer evidence of sincerity in religion than secret prayer; when no eye but the eye of God beholds us, we can only be seeking the applause of God. The hypocrite prays to be seen of men; he desires not the approbation of his God."

But what is prayer? If it can be said in truth, of any individual, "Behold, *he prayeth*," it may be said with equal truth, that he is a Christian. But doubtless thousands, in a gospel land, *attempt* secret prayer, and expect to derive advantage from it, who are *self-deceived.*

Missionary Meeting in Albany, N.Y.—We learn from the Register, that at a meeting of gentlemen in Albany—Hon. S. Van Rensselaer in the chair—present Mr. King, late from Palestine, and Mr. Kirk, agent of the American Board—several thousand dollars were subscribed, and a committee appointed to receive the gifts of the community. Eighteen thousand dollars had been mentioned as the latest results; and the efforts had not ceased.

Home Missions.—The New-York Observer mentions, that there is at the present time a deficiency in the funds of the A. H. M. Society. A single word to the benevolent ought to suffice on such a subject as this.

For the Western Recorder.

AN INQUIRY.

MR. EDITOR—Some efforts have lately been made in Utica and its vicinity, I understand, to raise funds in aid of foreign missions. I should like to know, for one, something about their success. As an inhabitant of Oneida county, where there is wealth and piety and influence; and where of late the richest of spiritual gifts have been flowing down upon us in showers; many have been looking for some special returns of benevolence, which should bear some humble testimony of gratitude to the Giver of every good and perfect gift. Have these returns been made? Or shall the cause of religion be disgraced among us, through the indelible tokens of penuriousness and covetousness. Facts are the things to be relied on. I ask for facts, Mr. Editor. Can you or your correspondents give us any explicit information about what has been done, or what is doing, for the cause?

Your's, &c. TERTIUS.

It would give us much pleasure to be able to give a *definite answer* to the preceding inquiry.

Our Paper.—The fourth volume of the Western Recorder draws near to its close. Ever since its first establishment, subscriptions have been gradually increasing; and they are now more numerous than at any former period. The character of our paper, too—thanks to the contributors to its columns—has been improving; and may we not hope that the increase of subscribers will now be more rapid than formerly? We ask it not for our own sakes—as a reference to the terms of publication may sufficiently evince: We ask it for the sake of the Great Master whom we serve, and for the furtherance of his glorious cause. Our present subscribers may help us in this work. Those who intend to become *new subscribers* for the *next* volume, will do well to send us their names with as little delay as possible.

Western Sunday School Visitant.—This paper will hereafter be issued semi-monthly, at $1 50 advance, with 50 cents deduction to companies of ten.

Works of Edwards.—A complete edition of the works of Edwards, in ten volumes, embracing considerable matter never before published, with a memoir written entirely anew, is announced for publication next summer, by S. Converse, of New-Haven, Connecticut. The editor is Rev. S. E. Dwight, recent pastor of Park-street church, Boston. It will doubtless meet with a rapid sale.

Memoirs of the late Mr. Fisk, of the Palestine Mission.—We learn from the Recorder and Telegraph, that a small volume is about to be issued in Boston, under this title, the contents of which will be of a highly gratifying character. There are certainly materials in abundance for such a volume.

Awful Occurrence.—The Le Roy (Genesee Co.) Gazette, received this morning, mentions three deaths in the family of Mr. Elizur Hinsdale, of LeRoy, occasioned by the burning of his dwelling, which it is supposed was set on fire by Mrs. H. who was at that time in a state of mental derangement. Mrs. H. herself, and two girls, one aged seven years and the other three, perished in the flames; while her husband, (who had lain down to sleep in another part of the building), and two remaining daughters, were saved with the greatest difficulty. Mrs. H. had been subject to periods of insanity, but was a woman of refinement and respectability, and a worthy member of the presbyterian church, of whose real piety not the smallest doubt is entertained. How mysterious was the dispensation!

Taverns without Bar-Rooms.—An interesting article, bearing this title, has been extensively copied from the columns of the Christian Spectator. We have recently been informed, that *a tavern without a bar-room is about to be erected* within a few miles of this place. It would give us pleasure to record many such instances.

Political.

FOREIGN.

The ship James Cropper, arrived at New-York from Liverpool, has brought London dates to the 16th October.

The Silvanus Jenkins, in which Mr. Gallatin and family took passage for New-York, sailed from Liverpool on the 8th October. The Russian minister to this government was also a passenger in this ship.

A letter from London, by this arrival, to a respectable house in New-York, speaking of the return of Mr. Gallatin, says—"I understand that the commercial treaty between Great Britain and the United States has been renewed for an indefinite time; each party to give the other twelve months notice, if they wish it modified or to cease. The West-India question remains in *statu quo*, Great-Britain refusing to concede what she offered in the first instance."

Large quantities of foreign wheat were shipping from the bonded warehouses in London, to the adjacent ports of the continent, for the purpose of being warehoused; the expenses of rent, &c. being so much higher in England, and there being no prospect of a market for foreign grain in the united kingdom, within any reasonable time.

Russia.—The Empress of Russia has given birth to a Prince, who has received the name of Constantine.

Turkey.—By intelligence received in London, on the 16th October, from Constantinople, of the 5th of September, it is again stated that the Grand Seignor has rejected the offered mediation of the three great powers; and that the Egyptian fleet was in reality blockaded at Navarino by the British Admiral Codrington, who had given notice to Ibrahim Pacha, that he must not undertake any thing with his squadron or troops until the event of the communication to the Sublime Porte was known.

Letters dated Corfu, Sept. 24th, state that the Egyptian fleet at Navarino had on board more than 4000 troops. It intended to embark others from Navarino, from the army of Ibrahim Pacha; thence to pass to the gulph of Lepanto, to receive a considerable body of Albanese collected for the purpose by the Pacha of Romelia, and thus strengthened, to make a landing on Hydra, to get possession of that important island. Admiral Codrington, however, informed the commander unequivocally that he would not permit it, and it was supposed the Turks would in consequence remain quiet.

The English ships from all quarters are sailing to join Sir E. Codrington off Navarino. Two frigates and two brigs have already gone from this port. A part of the French fleet has also been directed to join him.

Lord Cochrane, it is said, continued his operations, and had taken Anatolico and Vassiladi.

An arrival at New-York from Havre, which has brought Paris papers to the 20th October, adds nothing to the above intelligence, except an extract of a letter from Navarino, dated Sept. 27, which says—"It seems that the Sultan has not replied either in the affirmative or negative to the proposition made to him; and it is fully believed that an arrangement will take place. In the mean while, the English and French squadrons continue to blockade the combined squadrons of the Sultan, the Pacha of Egypt, and the states of Barbary, which form a total of 120 sail."

DOMESTIC.

Important Meeting.—A meeting of agriculturalists, manufacturers and others, friendly to the encouragement and protection of American industry, was held at the capitol, in the city of Albany, pursuant to public notice, on Monday of last week, to take into consideration the propriety of petitioning Congress in favour of further protection to the growers and manufacturers of wool and other domestic productions—Benjamin Knower, chairman, and Gideon Hawley, secretary.

A committee, consisting of Jesse Buel, Elisha Dorr, Samuel A. Foot, James Porter, and William L. Marcy, was appointed to prepare resolutions for the consideration of the meeting.—The committee reported a series of resolutions, declaring—That the interests of agriculture are pre-eminently entitled to the fostering care of government; and that those who by their labours feed and enrich the nation, should be protected and encouraged in these labours by our national guardians: That an increased duty upon foreign wool will tend to relieve the present embarrassments of the farmers, and save their flocks from further diminution: That as the policy of those nations from whom we import most of our foreign manufactures, will no longer permit their subjects to exchange their goods with our citizens for their bread stuffs and other provisions, except under circumstances that will rarely occur; prudence admonishes us to have our clothing made at home, from our own cotton and wool; whereby a reciprocal benefit will result to the farmer and manufacturer in exchanging clothing for food—national industry will be promoted, and independence and prosperity secured: That the beneficial effects of the tariff of 1816 and 1824, in multiplying our cotton manufactories, in improving the quality of their fabrics, and diminishing their price to the consumers, without lessening our national revenue, affords reasonable grounds for believing, that a moderate increase of duties upon woollens, iron, hemp and such manufactured articles as we possess the materials and skill for making, in quantities sufficient for our wants, would be highly conducive to the public good; and that this meeting approve of the proceedings of the convention of agriculturalists, manufacturers and others, assembled at Harrisburgh, on the 31st of July last, in recommending and urging upon Congress to extend an adequate protection and encouragement to the growing of wool, hemp, and flax, to woollens, iron and steel, and other articles of domestic production and manufacture.

These resolutions were unanimously adopted; and the above named gentlemen were appointed a committee to prepare a memorial to Congress, expressing the views of the meeting, and to present it to their fellow-citizens for their signatures.

A resolution was also passed, recommending to the people throughout the state, to convene in their several towns or otherwise, for the purpose of memorialising Congress on the subject of the encouragement of agriculture, woolgrowing, and manufactures; and that they solicit Congress to give such encouragement by passing a proper tariff bill.

William Mayell, Isaiah Townsend, Samuel M. Hopkins, John S. Van Rensselaer, and Jabez D. Hammond, were appointed a committee of correspondence, to further the object of the last resolution.

Disputed Boundary.—A tract of territory, said to contain 1500 leagues, extending from the sources of the river St. John to the distance of six to thirty-six miles from the banks of the St. Lawrence, is claimed simultaneously by the state of Maine and Lower-Canada. Several collisions having recently taken place between the American citizens of the state of Maine and the subjects of his majesty the King of Great-Britain, the Governor of Maine has issued the following proclamation:—

By the Governor of the state of Maine, a Proclamation.

Whereas, it has been made known to the state, that one of its citizens has been conveyed from it, by a foreign power, to a gaol in the province of New-Brunswick; and that many trespasses have been committed by inhabitants of the same province on the sovereignty of Maine, and the rights of those she is bound to protect. Be it also known, that, relying on the government and the people of the Union, the proper exertions will be applied to obtain reparation and security. Those, therefore, suffering wrong or threatened with it, and those interested by sympathy and principle on account of the violation of our territory and immunities, are exhorted to forbearance and peace, so that the preparations for preventing the removal of our land-marks, and guarding the sacred and inestimable rights of American citizens, may not be embarrassed by any unauthorised acts.

ENOCH LINCOLN.

Upon this subject, the National Intelligencer says—"Negociations were commenced in London before Mr. Rush's return to the United States, and have been continued by Mr. Gallatin, which are understood to have resulted in the formation of a convention, settling the preliminaries of this question according to the treaty of Ghent.

"As to the matter of fact, each party has been in possession of some portion of the disputed ground: That is to say, the governments of Massachusetts and Maine on our part, and of the province of New-Brunswick on the part of Great-Britain, have exercised jurisdiction over it; and each party has been disposed to strengthen its claim by further acts of possession. In the mean time, between the foreign ministers of the United States and Great-Britain there has been a constant correspondence, at considerable intervals, however, but always in the same tone, having for its object the inculcation of mutual forbearance, of the expediency of the preservation of the same state of things in the disputed territory as existed at the date of the treaty of Ghent, and of avoiding all disputes which might grow out of the agitation of it.

"With respect to the two governments, there is a perfectly good understanding upon the obvious propriety, and indeed necessity of forbearance and moderation on both sides, as to this question. Any acts of a contrary character are acts of individual citizens, without the authority or sanction of either government, and of course are to be avoided and rebuked."

Capital Conviction.—At a special court of oyer and terminer, held in and for Otsego county week before last, Judge Nelson presiding, Levi Kelly was convicted of the murder of Abraham Spafford, on the 3d of September last, and sentenced to be hung on the 28th December next. A strong but vain effort was made by the counsel for the prisoner, to reduce the crime to manslaughter. The trial was attended by a large concourse of spectators. After receiving the charge from the judge, the jury were absent but a few minutes. There never has been a public execution in that county. The convict shot the deceased in his own room, in the midst of his family, when he fell and instantly expired.

Hill discharged.—At a court of oyer and terminer for Niagara county, held week before last, *R. H. Hill*, who, it will be recollected, a few weeks since, made confessions of his participation in the murder of Morgan, was solicited by the court to go before the grand jury, and to state to them how far, and in what manner, according to his former confessions, he had been accessary to the murder. He however refused to comply with the request, giving as his reason, that he had "once given his confession in writing, which was sufficient, and by that he was perfectly willing they should be guided, in finding a bill against him." The jury then called on a number of gentlemen who had heard his confession before a justice of the peace, and after a careful investigation of the subject, unanimously agreed that he was in no wise connected with the murder. Hill was then set at liberty.

Interesting Decision.—At the late trial of a man indicted for the murder of his wife, before the court of oyer and terminer, in Philadelphia, a few days since, Isaac W. Morris, a member of the society of Friends, being called as a juror, declared to the court his unwillingness and inability to find a verdict of conviction, whatever might be the evidence, in a capital case. He was therefore challenged by the attorney-general, *for cause.* This was objected to by the counsel for the prisoner, who alledged that the declaration of the juror was no cause of challenge. After argument by the counsel on each side—Chief Justice Gibson said, that the case fell with none of the causes of challenge laid down in the books. It was an error and a mere abstract opinion of the juror. If the prisoner had advantage by it, the court was not to deprive him of it; and he thought the juror *should be affirmed.* Judge Rogers denied the right of the court to place the juror in a situation to violate his conscientious rights; such interference would be a violation of the constitution. "Lead us not into temptation," said Judge R. is our daily prayer; and to compel the juror to act either against his conscience, or the law, would be to tempt him to do wrong. The obvious religious pursuasion of the juror confirmed him in believing his declaration was a *sufficient cause* for challenge. Judge Tod said, the court were bound to support the law. Murder ought to have the punishment which the law provides, or no punishment at all. It would be an abuse of language to say that an assassin was tried by jurors, who felt the convictions which Mr. Morris had expressed. He gave his opinion that the cause of challenge *was good. The juror was excused*, and another substituted.

Trial for Libel.—The editor of the Wheeling (Va.) Gazette was lately tried on an indictment for a libel against Mr. Carter Beverly, who has figured largely as a writer of letters, in the recent political controversy between Gen. Jackson and Mr. Clay, and their respective friends. The court, on the trial, adopted the long since exploded doctrine of Lord Mansfield, that the truth could not be given in evidence as a justification. But it seems the jury were of a different opinion, for they returned a verdict of *not guilty.*

Justices of the Peace.—The law respecting justices of the peace who have not been re-elected is, that they have still power to issue process, and determine and decide causes, until the first day of January next; and they have a right to issue executions on all judgments before them for six months thereafter, or until the 30th day of June next, inclusive.

A bold Proposition.—The New-York Enquirer, the leading Jackson paper in the city of New-York, strongly recommends that the Legislature shall repeal the electoral law, and resume to themselves the appointment of electors of President and Vice-President!

Robbery.—On Friday evening the 16th inst. a trunk, containing $11,250, belonging to the bank of Orange county, with some other articles and money, was missing from on board the steam-boat Constellation, Cruttenden, just as she was about to leave the dock in New-York, and has not been heard of since. Mr. Phillips, who was entrusted with the money to bring to the bank, says, that he handed the trunk into the captain's charge for a few moments, and when he returned to inquire for it, it was not to be found. Some person had probably watched an opportunity and seized it, the moment the captain's attention was drawn from it.—*Goshen Pa.*

Newly discovered Islands.—On the 12th September, 1824, Capt. Coffin, of Nantucket, discovered in lat. 26, 30, N. long. 141, E. a group of six islands. Between two of them was a fine bay, in which he anchored in 15 fathoms water. Three of the islands he named Fishers, Skidds, and South. Turtle and pigeons were plentiful; pure water in abundance, and fish and lobsters. Captain Coffin did not, however, discover any quadruped, reptile or insect, not even an ant. The islands are covered with large and beautiful forest trees, but no trace of human footsteps could be found.

A Curiosity.—The New-York American of the 24th ult. says, William Stuyvesant, Esq. has just called to show us some rye grain dug up yesterday in a piece of ground belonging to the Stuyvesant estate, near English-street, upon the east side of the First Avenue. This grain was found five feet under the surface, and in a layer of about two inches deep. It is black and apparently charred, as though it had undergone the action of fire, though the form of the grain is entire. According to the tradition and records of the family, there never was any house upon, or contiguous to the spot where this rye was found

Amherst College.—The prospects of this institution, in point of numbers, is highly flattering. The whole number of students is 209, viz.: Seniors 42, juniors 47, sophomores 53, freshmen 67. The institution appears to be in a prosperous condition in other respects, and is doubtless an important and effective instrument in the cause of religion.

Accident.—Gov. Root, speaker of the House of Assembly, had his arm broken, last week, by the overturning of a stage, near Coxackie. A Mr. Johnson, of Delaware county, at the same time, received a severe contusion on the head.

Duel.—A duel was fought on the 5th ult. between Samuel G. Carson, Esq. and Dr. Robert B. Vance, of North Carolina; when the latter was killed. They were competitors at the election for the present Congress, and Carson, who gave the challenge, was the successful candidate. Dr. Vance was formerly a member of Congress.

Another.—Wm. G. Graham, assistant editor of the New-York Enquirer, was killed in a duel, on Wednesday morning last, near Weehawk, N. J. by a Mr. Barton, of Philadelphia.

UTICA MISSIONARY DEPOSITORY.

Rec'd for the A. B. C. F. M. from the 29th of October to the 1st of December, 1827.

A box for the Mackinaw mission, (unknown); it was put on board of a boat at Troy.	
Utica—Mon. con. $31.07, and a gold ring,	$31 07
Trenton—Mrs. Henry Douglass, for the Sandwich mission, by Rev. Mr. Wetsmore,	1 00
Columbus—Fem. Ben. Soc. 54 yds. of flannel and a bundle of clothing, for the Seneca mission.	
New Haven—Mon. con. by Rev. Wm. Williams,	3 00
Augusta—Mrs. Abigail Chandler, a donation,	6 47
Clinton—Avails of an apple tree the present year,	11 00
Western—From the Fem. Miss. Society, a box of clothing.	
Camden—Female Miss. Soc. a box of clothing for the Seneca mission, estimated at $22, by Mrs. Cynthia Upson, Treasurer.	
Louville—Stow's Square—Female Miss. Soc. a bbl. of clothing, est. at $46, by Mrs. Bathsheba Bosworth, Treas'r.	
Augusta—Mon. con. by Dea. L. Camp,	29 94
Vernon Centre—A box of clothing for the Seneca mission, est. at $39.74.	
Cape Vincent—A box of clothing from individuals, for the Mackinaw miss'n, est. at $15.82.	
Middlefield—By Mrs. Nancy Hubbell, a woollen blanket.	
Amount of money,	$87 43

ABIJAH THOMAS, *Agent.*

DEATHS.

In Colerain, Mas. Dea. *Rominer Smith*, aged 68. His death was occasioned by the wheels of a loaded waggon passing over him. The only words he was heard to utter were—"My God, my God, do not forsake me!"

At Boston, *Samuel Danforth*, M. D. aged 89. He was one of the most eminent physicians in that place for fifty or sixty years. He graduated at Harvard College in 1758. There are only three living, before him, on the catalogue of that institution.

Near Berlin, Md. Rev. *Thomas Kennedy*, pastor of the presbyterian church in Buckingham, Penn.

At Ridgefield, Con. on the 26th ult. *William Keeler*, Esq. postmaster, aged 42.

Oneida Academy.

A MEETING of the Board of Trustees of Oneida Academy, will be holden at the session-room of the First Presbyterian Society in Utica, on Thursday the 6th December inst. at 10 o'clock, A. M.; at which a punctual attendance is requested, as business of great importance will come before the society.

A. SEWARD, *Sec'y.*

Utica, Dec. 1, 1327. 49

WILLIAM WILLIAMS,

No. 60, Genesee-street,

HAS recently received an extensive addition to his supply of *BOOKS & STATIONARY;* embracing all the new works of merit, together with the new editions of standard works. Library companies will be able from his stock to select large additions to their present catalogues, and to purchase them on very reasonable terms. Merchants will find School Books, Paper, &c. very low, and good assortments. His supply of Blank Books is large, embracing a great variety of patterns and qualities of paper, from the poorest to the best made in our country.

W. W. is Agent for the NORTH-AMERICAN, AMERICAN QUARTERLY, & WESTERN MONTHLY REVIEWS: AMERICAN JOURNAL of the Medical Sciences: MUSEUM of Foreign Literature and Science: and RELIGIOUS MAGAZINE, or Spirit of the Foreign Theological Journals and Reviews: Also, LIBRARY OF USEFUL KNOWLEDGE, published in London, semi-monthly, and received regularly by the Liverpool packets.

Utica, Dec. 3, 1827. 49w3

Gaines Academy.

THIS Institution is now open for the reception of young Gentlemen and Ladies, in the new building which is situated on the ridge road, about thirty miles from Rochester. It is about one mile from the canal. The terms of tuition in the English department will be $3, and in the classic $4, per quarter. Good board can be had in the village, at $1 per week.—There is in the building a reading-room, where Students will have access to the best publications of the day, political, scientific, and religious, and also to a small library. For pleasantness of situation, cheapness of board, and good opportunity for improvement, the Gaines Academy, it is presumed, will be preferred to any in the western section of the state.

H. H. HAFF, *Principal.*
L. COLLY, *Assistant.*

Gaines, Dec. 1, 1827. 49

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, Genesee-Street,

Shearman & Thomson,

ARE receiving, the present week, heavy India Satins, Satin Levantines, a variety of Cloak Satins, Italian & Taffeta Lustrings, Gros de Naples—White, black, scarlet, drab & green Merino and Cashmere Shawls—Bobinet Veils, White & black Leghorn Hats, 500 pieces fashionable Plaid Hat Ribbons. In short, we have every thing desirable and fashionable in the Dry Goods Line, which were purchased as usual cheap, and shall be sold cheap.

N. B.—3000 yds. Ingrain & Venetian *CARPETING*, comprising the greatest assortment north of New-York.

Nov. 26, 1827. 48

N. E. HALL—Dentist,

RESPECTFULLY informs the inhabitants of Utica and its vicinity, that he will continue at his office, at Dr. BURGE's dwelling, opposite the Utica Bank, Whitesboro'-street, during the winter, where he will be happy to serve them in every branch of his profession.

He tenders his thanks to his former patrons, and requests those who have had artificial teeth of him, which need repairing, to call, and they will be attended to gratuitously.

Nov. 26, 1827. 48

Parmele & Brayton,

No. 106, Genesee-Street,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct. 23*, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct. 23*, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

New Publications.

HASTINGS & TRACY, No. 40, Genesee street, have just received—

The Atlantic Souvenir, a Christmas and New Year's Offering, for 1828.
Ackermann's "Forget-Me-Not," with splendid engravings, for 1828.
Mignet's History of the French Revolution—from 1789 to 1814, 1 vol. 8vo.
Dr. Beecher's Sermons on Intemperance.
The Pastor's Sketch-Book, or authentic Narrative of real Characters.
Clio, by J. G. Percival, No. 3. *Also*—
Scott's Family Bibles, a new edition, which will be sold low for cash.
The Literary and Scientific Class-Book, embracing the leading Facts and Principles of Science, illustated by engravings. ☞ This work has received the approbation of some of the first literary publications in the country. Its object is to raise the standard of school education. It is in general use in the schools of the eastern states.
Adams' Arithmetic, a new & improved edition.

Utica, Nov. 20, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

FOR THE WESTERN RECORDER.

"*Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*"—Matt. x, 14.

"Forbid them not," the Saviour said,
"But suffer them to come."
Maternal fear then vanished,
And unbelief was dumb.

He took them in his arms and smil'd,
He claim'd them as his own;
He blest them, and in accents mild,
Made his kind purpose known.

"Forbid them not to come to me,
"The blessing shall be given;
"For child-like shall the temper be
"Of all the heirs of heaven.

"Forbid them not to come to me;
"Bring them with incense pure:
"The promise is to thine and thee—
"The covenant is sure."

"Forbid them not, whene'er thou hold
"Communion with thy God;
"But plead for mercies manifold,
"Through my atoning blood.

"Forbid them not the house of prayer,
"While all my followers meet;
"For I will deign to bless them there,
"From off the mercy-seat."

Lord, we believe, and we obey,
We bring them at thy word:
Be thou our children's strength and stay,
Their portion and reward.

DUTY OF CHRISTIANS IN RELATION TO CHURCH MUSIC.

The last Christian Spectator contains a review of Mr. Mason's Musical Address, which manifests an excellent spirit. We do hope the time is not far distant, when the church will awake to the importance of the subject, and when the songs of Zion will assume their required dignity and influence.

The writer first presents Mr. Mason's leading views, and then closes with some animated remarks of a general character. From the latter we make the following extract:—

"Who can deny that an exercise pre eminently calculated to raise the soul to heaven, is frequently perverted into an instrument of sensualising, and chaining it down to earth? Who has not remarked with pain, that the music of the sanctuary, instead of exciting pious affections, and fastening divine truth on the mind, too often dissipates serious thought, and enfeebles or banishes every devout impression? Thus the temple of God becomes a theatre; amusement usurps the place of spiritual edification, and immortal beings lose the benefit of those invaluable moments on which their salvation is suspended.

"Evils such as these ought no longer to exist. They are the *opprobrium* of christian worship, and of the christian church. They ought to be removed without delay. The spirit of the age demands it. The glory of God, the soundness of his worship, the honor of religion, the interests of the church, and of human souls, all unite to demand it.

"In a cause so holy, all good men may be expected to unite. Let the "influence of piety," as our author suggests, "be brought to bear upon the subject." Let churches awake and act. Let them act with discretion; and let them act with energy. Let it be ceaselessly inculcated, and universally understood, that the singing of the sanctuary is a direct and solemn address to the heavenly Majesty; and that in this part of worship, the choir are as really the organ of communication between the congregation and the Deity, as the minister is in prayer. Let it never be forgotten, that without a pious heart, the service is essentially defective; and that every degree of levity in thought, in air, in manner, is an outrage on piety, and not less an outrage on decorum. Let children be taught sacred music with special reference to their bearing a part in the praises of the sanctuary. Let religious persons, qualified for this service, be reminded that by shunning it without reason, they *bury* an important talent which they are bound to *employ*. Let singing companies assemble frequently; and this not merely for the purpose of exhibition, or of learning new tunes; but of adapting tunes already learned to their proper subjects, and of awakening and cherishing all those tender, sacred sensibilities, which will render their performances edifying to themselves and edifying to others. Let these meetings be rendered solemn by prayer, and by serious remarks from the teacher, addressed directly to the conscience and the heart. The presence and aid of the minister on these occasions, may be likewise incalculably important and useful. They furnish him with a rich advantage for free communication with opening and forming minds, for sowing the seeds of piety, and for refining and elevating the style of sacred music.

"Let a process of this kind be commenced; let it be pursued with vigour and perseverance; and, under the blessing of God, the happiest results may be anticipated. Meetings for singing will assume a high rank among the *means of grace*. The choir will become a nursery for the church; its public performances will be marked with a solemnity and tenderness which will be felt through the whole assembly; and the music of the earthly sanctuary will be a lively emblem and anticipation of the songs of heaven."

The reviewer bestows just commendation upon the address, and the character, influence and labours of its writer. Some of our over-wise professors of music will take exceptions at what is said of Madan. But after we have conceded the point that he was not much of a harmonist, and admitted that some of his melodies are tame, and others borrowed—we may challenge the catalogue of musicians to produce any thing like him, as to the soul-telling fervour of his piety. We do not wish to revive the music of the Locke hospital generally; but we wish to see more of its pious breathings infused into other compositions.

Miscellaneous.

TRACTS.

From the Report of the Auxiliary Tract Society of Patchogue, L. I.

Your Board have witnessed the good effects of religious tracts in various instances. Soon after the formation of the tract societies in this town, a respectable christian brother arose in a public meeting, and said he had been reproved, enlightened, and comforted, in the perusal of these messengers of mercy; and he thanked God that he had inclined the hearts of his people to form a tract society.

Another, who had professed religion, but had wandered far away, and had been presented with two or three tracts suited to her case, came forward in a few weeks afterwards, made confession, and was restored to the fellowship and communion of the church. A number of others, to whom were given a tract or two, were seriously awakened to a sense of their danger; some of whom were made to hope in the Lord, while some returned to their former course of trangression. An inhabitant of this town, who had been in the habitual practice of cutting his firewood on the Sabbath, was presented with a tract, which produced a salutary effect. A youth, visited by your Secretary while on a sick bed, seemed unmoved by conversation; but, the following day, after hearing some tracts read to him, was seriously awakened to a sense of his awful danger; and, with eyes flowing with tears, desired the prayers of those present. In a few days he bade us a last farewell, and is now in eternity. A young woman, when relating her experience to the church, stated, that the refusal of a tract publicly offered, was the means of fastening convictions on her mind. Another, who had had some serious impressions, and had so far lost them, that she was unwilling to receive any farther religious instructions, was again awakened by the perusal of a tract, and eventually obtained a hope in the Lord Jesus Christ. Another was presented with the "*Traveller's Farewell;*" and in a few days, was hopefully brought to the knowledge of the truth. These are the benefits of tracts to individuals. But what has been their moral influence on our Society? The 30,000 pages distributed by your Board, we trust, have been generally read, and some a number of times over, with profit and delight. We shall never regret, on a death-bed, that we expended a few shillings in circulating religious tracts. Go on, then, beloved of the Lord, and may the prayers of those converted to God, and blessed by religious tracts, bring down blessings immortal upon your souls."—*A. T. Mag.*

From the Rochester Observer.

PUBLIC CONTROVERSY IN ROCHESTER.

The starting question of this controversy has been—"*Is the Christian Sabbath worthy of regard or not?*" But as has been said, it involves and introduces a great number of others, both personal and public, civil and religious. Some of them are as follows: Is the fourth section of the moral law a bugbear to frighten children, or was it meant to apply to men, and is it the word of God? Whether should selfishness and cupidity, or the laws of God and man, prevail in determining our conduct? Is the christian religion worth keeping up, or would not infidelity or heathenism answer a better purpose? Are the laws of the land to be respected, and is public opinion worthy of any consideration; or is it best to neglect both when money can be made by it? Is it of any inportance what example we set before others, and particularly the rising generation? Is it hypocrisy or not to pretend to respect the laws and religion of our country, and yet to trample on both where there is a hope of private gain? Has an employer a right to compel or induce his workmen to violate their own sense of duty to God because they are dependent on him? Is he a good man who thus holds out temptations to break over the restraints of conscience, and thus prepare the way for a violation of every moral obligation? Is a judgment day to be expected, and if so, can the judge be bribed by a few hundred dollars, or as many thousand barrels of fine flour, to pass a favourable sentence? These, Mr. Editor, and such like questions, are publicly agitated every first day of the week at the aforesaid place, with much bustle and clapping and noise, like the sound of many waters. Many of your readers may have the curiosity to go and witness this exhibition for themselves on the coming Sabbath; but for the benefit of those who may be unable to attend I propose, with your consent, to publish in your paper, weekly reports of the progress of the controversy on the several points already alluded to. My next number must be partly occupied in stating the names, condition, character, motives, and interests of the parties at issue, together with their weapons in argument, modes of attack and defence, and whatever else may serve to cast light on the future details.

MOULTERER.

EARLY SABBATH SCHOOLS.

Dr. Friendlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kindermann, formed a Sabbath school in his village, in 1773. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of parents, and by degrees created schools. His example was followed by others; and eventually, Maria Teresa rewarded Kindermann by ennobling him. She even levied a fee, in favour of these schools, which exceeded 30 florins. When Sabbath schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectually; but in 1789, they reckoned 158,766 (out of 250,000) who were instructed. In this province, (Bohemia), crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts of Austria, and it appears that crimes have diminished wherever Sabbath schools have been established. This led to the formation of Sabbath schools in different kingdoms of Germany. The Prince and Bishop of Wurtzenburg and Bamberg principally distinguished himself in favour of Sabbath schools, and every thing which contributed to the education of the poor was instituted. The result was, that from 1789 to 1798 there were only 765 criminals. In ten years previous to this there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

From Zion's Herald.

THE DYING MAN'S REQUEST.

In the town of O——, lived and died Mr. Y——. In the course of his life he had accumulated a handsome property, and on this he appeared to fix his mind with the intention of still increasing it. He had borne the heat of ninety summers before any general reformation was realised in the neighbourhood in which he lived. At this time the Lord was pleased to pour his Spirit in profusion on the place. But how hard for an old transgressor to change his ways! Though he was "often reproved," he would hear to none of these things. When about nine years had elapsed, he, aware of his approaching dissolution, presumed to raise his hoary head, and with a faltering voice began to make his last request. "Children, I am dying. It is my request that one of you should go to Mr. R——, and tell him your father is about leaving this world, and it is his desire that Mr. R—— would pay him for that *ox* before he goes; and *all* in silver." One of the *daughters* was chosen to deliver the request. Mr. R——, on hearing it, asked the daughter if her father contemplated taking it with him. The money was delivered according to the dying man's request, and presented to him just time enough for him to take it into his hand, when he expired. H.

From the N. Y. Journal of Commerce.

LORD CHATHAM.

We copy the following interesting notice of this great orator, from the review of a new life of him by the Rev. Francis Thackeray, in the London Magazine for July last:—

"The first speech made in the House of Commons in 1736, fixed his reputation as an orator, and proved, without the hesitation of a moment, that *power* was there. Sir Robert Walpole, then at the head of affairs, confessed an alarm. "We must, at all events," says he, "muzzle that terrible cornet of horse." It was not the speaker's matter, but that which all observers well know forms nine-tenths of the orator's influence—*manner*. It was the lightning of his eye, the harmonious modulation of his voice, the grace of his action, the earnestness of his air, the self-possession with which he delivered his sentiments, which struck his audience. Mr. Burke, whose speeches were full of wisdom, whose language was choice and elegant, whose figures were beautiful and lively, whose information was as inexhaustible as his intelligence—he scarcely took his audience with him; whereas, in the instance of Lord Chatham, whose sagacity, though great, was seldom supported by reasoning, an assertion from him fell upon the house with the weight and solemnity of an oracle. Most speakers can reason tolerably, and many can dress their opinions in elegant language; but the number of those who are inspired by their subject, and speak the conviction of the *heart*, are very few indeed. And when an instance occurs of energy which is moulded by grace—of intensity of passion, guided by wisdom and moderated by benevolence—we must not be surprised that it should inflame our sympathy, and hurry our feeling along with its irresistible theme. It is the nature of man to like better to *feel* than to *think*; with such an orator as Lord Chatham, the passions are roused, as in a tragedy; with such a speaker as Burke, the taste is gratified, and the reason is satisfied, but the auditor is called upon for an effort which is painful.

"Of Lord Chatham's qualifications for an orator, all writers have spoken; but there is one passage in Mr. Butler's Reminiscences that we must transcribe; it relates to his voice. "His voice was full and clear; his lowest whisper was distinctly heard; his middle tones were sweet, rich, and beautifully varied. When he elevated his voice to the highest pitch, the house was completely filled with the volume of the sound. The effect was awful, except when he wished to cheer or animate. He then had spirit-stirring notes, which were perfectly irresistible. He frequently rose, on a sudden, from a very low to a very high key, but it seemed to be without effort."

From Zion's Herald.

"Alas, master, for it was borrowed."
2 *Kings* vi. 5.

It was borrowed; and this was the source of the great affliction he felt. I admire the language. It is the natural expression of an honest heart. It shows a tender and ardent solicitude to be just, and a grateful sensibility for a favour lent, and a strong desire to return it uninjured.

Such a disposition is lovely in youth; it is peculiarly commendable in servants; it should be cherished by all. The venerable prophet saw and approved it; his soul was touched with commisseration, and he was ready to afford assistance in this time of need. Heaven condescended to grant miraculous influence for the recovery of the borrowed property.

HEATHEN UNIVERSALISTS.

The people of Tonga believe that "there is no future place of existence for the souls of men but Bolotoo, and consequently no state of future punishment; all rewards for virtue and punishments for vice being inflicted on mankind in this world. When Mr. Mariner acquainted some of them with the christian doctrine of eternal punishment, they said that "*it was very bad indeed for the Papalangies,*" (that is, the white people.) See "Mariner's Account of the Tonga Islands," an exceedingly interesting work, from which Lord Byron has taken many of the incidents in his last poem of *The Island*.

REPENTANCE.

God will not pour in the oil of his mercy, but into the vessel of a broken heart.

The Christian Spectator.

FOR the accommodation of Subscribers in this vicinity, Mr. CHARLES HASTINGS is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2 50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

Utica, Oct. 23, 1827. 43

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats; for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor at law, &c. notice is hereby given to all the creditors of *Munson Wheeler*, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the town of Utica, in the county of Oneida, on the 16th day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 23d November, 1827.

48w10 MUNSON WHEELER.

BY virtue of a writ of *fi. fa.* issued out of the supreme court, to me directed and delivered, against the goods and chattels, lands and tenements of *John Farnum*, I have seized and taken all those several pieces, parcels or lots of ground, situate in Utica, and known on a map of the new location of block No. 25, and lots No. 39, 40, 41, 42, 43, adjoining thereunto, (in the Post purchase), situate in the village of Utica, made for Morris S. Miller, by C. C. Brodhead, Esq. as lots number four, nineteen, twenty, twenty-one, and twenty-two; each of the said lots hereby intended to be sold being thirty feet front and rear, and one hundred feet deep, and are together bounded northerly by Bleecker street and lot No. three of the same block, easterly by lots No. one, two, and three of the same block and by John street, southerly by lots number five and eighteen of the same block, and westerly by Burnet street; and all the right, title, interest and claim of said Farnum to the said premises, I shall expose to sale, as the law directs, on the 8th day of January next, at 10 o'clock, A. M. at the house of William P. Ballou, in Utica.

For D. PIERSON, *Sheriff*,
A. HUBBELL, *Deputy*.

Dated Utica, Nov. 26, 1827.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

Consumptions, Coughs, &c.

Butler's Vegetable Indian Specific,

FOR the cure of Colds, Coughs, Consumptions, Spitting of Blood, Asthmas, and all Disorders of the Breast and Lungs.

The Vegetable Indian Specific has stood the test of experience, and proved itself the most valuable remedy ever discovered for the cure of Coughs, Colds, Asthma, and all diseases of the Breast and Lungs, leading to Consumption.

Among the numerous testimonials in the possession of the proprietor, is the following

CERTIFICATE:—

I, Samuel Moore, do hereby certify, that for upwards of a year, I was severely afflicted with a pain in my breast, accompanied with a very bad cough and shortness of breath, and every indication (in the opinion of a physician) of approaching consumption. After passing through a course of medicine, and finding no relief, I was induced to make trial of Butler's Indian Specific, and the use of one and a half bottles completely restored me to health; and I have remained so ever since, being upwards of a year.

May 10, 1827. (Signed) S. MOORE.

The celebrated Dr. Cullen has taught, that "our first attention should be employed in watching the approach of disease, and preventing its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought to be carefully attended to."

The Specific is obtained by extraction from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the nerves, after the manner of an anodyne. Consequently the obstructions of the chest and the lungs, which constitute the disease, particularly need its use. It promotes expectoration, which is so constantly called for; and while it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This Specific may always be given in safety. It is mild, pleasant to the taste, and is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill of directions contains a detailed account of this disease, in all its different stages, and will be accompanied with the signature of the proprietor in red ink.

It is offered for sale, by WARNER & HARVEY, (only), Genesee-st. *Utica.*

November 20, 1827. 47

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual: so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtless will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.